

# NITNEM

A SIKH'S COMMUNION WITH THE GURU

**By the same author :**

- *Japji* : English Translation
- *Jaap Sahib and other Hymns* : English Translation
- *Zafarnamah* : English Translation

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A SIKH'S COMMUNION  
WITH THE GURU

by  
PROF. SURINDERJIT SINGH



**Singh Brothers**  
**Amritsar**

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A Sikh's Communion with the Guru  
*by*  
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ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ  
ਦੰਮੁ ਨ ਥਿਰਥਾ ਜਾਇ ॥

*From one breathing to another  
He sustains thy entity  
Let no breathing of thine  
bereft of His remembrance be.*

## Some Simple Strands

### Invocation

*Allah*, the Illustrious; God, the Glorious; *Hari*, the Helper-Healer; *Karim*, the Clement; *Parbrahm*, the Protector of the Poor; *Prabhu*, the Patriarch; *Parmesbar*, the Prime Potentate; *Parvardgar*, the Provider, *Rabim*, the Ruthful; *Ram*, the Resplendent Pervader; *Sahib*, the Sovran *Wahbeguru*, the Wondrous Light.

Were all the winds to wield the pen, were ink to be Infinite, the whole space to serve as the paper, inspired minds amain were to provide mentation. Even then it would not be possible to describe the Sovran's glory. The Sikh Gurus and other Bhagats have said :

He is Ineffable, His Glory is Ineffable, His *Naam* is Ineffable, His Will is Ineffable. His attributes are infinite. He is beyond any appraisal. He is Incomprehensible.

In the *Japuji Sahib*, Guru Nanak permits to himself a small canvass to portray some Attributes of the true Sovran. If we ponder over it deeply it appears that Guru Nanak's *Mool Mantra* is an acid test which every concept of the Godhood has to pass. *Mool Mantra* forms the basis of the True Godhood. The attributes mentioned in it are the attributes of only the True

Sovran. These attributes have a strong influence in moulding our mentations, emotions, devotion to Him and help to give direction to our living.

He is One, the only One, to stress this the numerical 1 is penned at the outset; the concept of One God, who is All Potent, All Knowing; all Pervading, All Causing. This is the first religious thought to break through the age-old mythological mazes and the Theological Duality. The concept of an evil Deity with myriads of demonical smaller entities is running a parallel governance to God; running it right in opposition to him and that too openly. In all the previous religious systems, God is responsible for all that is good and the Devil for all that is evil. Our naive ancient ancestors in their naivety conceived of God as a deified king, more glorious than the earthly kings of the time. Who were mostly dependent on a host of triumvirs, ministers, advisers etc. They projected this concept to the highest level and imagined the God's entity along these lines, an upward projection of a glorified king as whimsical and wayward as were the kings, the overlords, the chieftains of their clans. Such kings had often to curb down rebellions at far off places from their seat of power through their potent lieutenants. This led to the evolution of the concept of the Avatars of a God, who is imperfect in the running of the state at distant places, whose planning is not perfect, as it goes awry often. But the True Sovran, envisaged by Guru Nanak is Omnipotent, Omnipresent,

Omniscient. He is the Wielder of His Will, the Imperator and the Controller. The entire universe is implicitly astrung His order.

He is the Creator of His Expanse. The Expanse that is growing all the time; a fact that the scientists have now tumbled upon after five hundred years. They now say that this act of creation is continuous. Guru Nanak says that it is a continuous process in creativity and expansion. Vide his lines 9th & 10th of the 24th *Pauri* of *Japuji Sahib* :

*No one about the limits of Thy Expanse knows  
Much we describe it awhile greater it grows*

The sound of *Onkaar* is suggestive of continuity, to stress this point, the upper end of the *Om* is kept open, to indicate its continuity. As compared to the voicing of *Onkaar*, all other words may be said to have ushered in the expanse, when intoned bring the two lips, upper and lower, together at the end of their utterance. The coming together of the lips indicates the finality of the doing, the work having been completed; whereas the sounding of *Onkaar* points to a continuing of the process. Which also makes the Creation as infinite. It is not a done work, a task completed as described by the preceptors before Guru Nanak's time. A work done, task completed in whatever time, is a finite entity. As an infinite work cannot be effected in a finite period of time.

He is Eternal, so His *Naam* is Eternal. He is the Eternal Doer, He is not a shadowy Patriarch, letting his

issue to run everything. Neither is He a Celestial Being in some skyey mansion, rapt in listening to the paeons of praise sung by His celestial underlings and letting the devil do his dirty work openly on earth. He is very much here, there and everywhere, running the Show personally, doing or causing things to be done. He controls the working of all human beings and knows and controls even their inmost thoughts, lying in all the layers of their minds. He is the Pervading Presence, He is the Doer of everything, who is operating all the time, everywhere. A reminder to us that our ego sense is the cause of all our delusions and leads to the duality of our ego self and His will. It further binds us into the web of *Karma*, which leads to endless transmigrations.

He is without fear and without feelings of enmity. In our life our daily working is shaped by both the factors of fear and enmity. We do things either under pressure which is a euphemism for fear; not to displease, our friends, our people, our superiors or in opposition to the forces inimical to us. We are never ourselves working in equipoise, harmony and goodwill. The *Mool Mantra* reminds us daily that the Sovran Lord whom we worship is devoid of these emotions. And it also poses a question, where do we stand, how do we judge ourselves in this respect. The basis of worship whether Lord worship or hero worship is the keen desire to become like the object of our devotion, imbibing his qualities. The recital of both these words can lead to our edification and imperceptibly gives a true mould to our living.

He is Imperishable. He is the creator of time element as such. He is above and beyond its pale. He is the Lord of Time. He is not like us who take birth and die. He is an object of our veneration and awe as we cannot conceive of an entity within the ambit of the mentations of our limited minds, who does not perish.

He is not begotten, He has no father or Mother as some times so mentioned. Nor is He a deified stone, a statue that is first carved by the hands of a man "created by Him", then after some ceremonials installed as a God to be worshipped afterwards. He is His own Creature and He is His own Creator. The Gurus throughout their *Bani* have emphatically maintained that the Sovran Lord doesn't take birth. The mild, serene Guru Arjan Dev, is extolled as the embodiment of peace. But, he has said that any mouth which utters that the Lord takes birth, deserves to be burnt. A sentiment strongly echoed by Guru Gobind Singh : He is His own Creator, the Self-begotten.

He is the Guru Himself but He works as an Enlightener through His chosen ones, the preceptors, the Gurus and *Bhagatas*. Just as a Doer and a Causer, He operates through His creatures. All the thought that was, that is and that shall be is with Him. He is the Father of all thought. He is the Repository of all thought. He is the Bestower of all thought. He is Eternal consciousness. The Truth of many things is taught by the Guru, who through his personal and direct contact

guides with respect to the guidance provided by the Word-Guru which pervades the universe.

In the end Guru Nanak puts down the most endearing virtue of the Lord. He is the Gracious One. It is His Grace that sustains life in the cosmos, providing for all beings on earth, in water, in stones and other objects. His bestowing is boundless and endless. The receivers of His Munificence get tired of getting it but not the Providence. All this process of bestowing is going on effortlessly under His Will. He is full of love and He understands the language of love only. And it is out of His Boundless love that He bestows salvation to humanity. It is out of love that He watches over His creatures lovingly and looks after them. This quality (Virtue) of the Lord who is otherwise Ineffable, Incomprehensible, beyond any mortal's preception, brings Him nearer to the heart and soul of His creatures, who thus engage in His Loving devotion and eulogy.

He is full of benevolent Grace and in his Grace bestows on some the eulogy of His glory. They are higher placed in His estimation. This bestowal is greater than all worldly honours that one can get. But the most blessed ones are those on whom rests His Glance of Grace. They engage in the fine honing of their mental capabilities, in moulding their living and they savour perpetual bliss in their Sovran's Benign Presense.

*Gurbani* says that those who dwell on the Fearless Lord, lose all fear, fear no one, and thus become fearless. To harbour feelings of hostility in our heart,



to wish ill of others brings suffering and sorrow on ourselves, it soils our mind. Sikhism does not have any negative words like unbeliever, Heathen, *Kafir*, *Malechh*, as such there is no general damnation. These words arouse feelings of immense hatred among the believers of their respective religions. These words have caused immense blood-shed and they are doing so these days. Sikhism describes two kinds of people in the world, the *Gurmukh*, and the *Manmukh*. The *Gurmukhs* (Guru-Tuned) follow the teachings of their Guru and the *Manmukhs* (the self-tuned) who follow their own self. The Sovran Lord is devoid of any feelings of inimicality. He is full of Gracious love. All His actions are for our good but in our limited vision we do not consider it so. The Sikh *Ardas*, a supplication to the Sovran after the religious ceremonies and even in family and social functions, ends with a concerted plea by all those present there, for the welfare of all, *Sarbat Da Bhala*.

*"Nanak Naam Charhdi Kala,  
Tere Bhaney Sarbat Da Bhala"*

Nanak, contemplate His *Naam*, in soaring spirits dwell,  
Implicitly obey the Sovran's Will, wish all the world well.

These are the words, that form the ending of the Sikh Prayer. It is an invitation to all to come and join as one family to God and beg His grace for all.

## ***Japuji Sahib***

Guru Nanak declared himself a lackey of his Lord, a slave of his Sovran, a thrall of the Almighty, and other such epithets in this humble strain, but he also liked to call himself a humble bard of his Lord.

*Japuji* besides being an unparalleled philosopho-religious treatise, is the finest fruit of his poetic temperament. It is unique in its rhythmical beauty and what further adds to its beauty is the fact that it is couched in the simplest of words.

Such profound thought has never been conveyed in so few and such common words and given such a poetic form, which is simple yet beautiful, rhythmical but varying in rhythm and rhyme-schemes, musical yet rhetorical in essence, impassioned yet reasoned in content, simple yet profound, questions yet answers, waxes eloquent yet argumentative, so straight looking yet overflowing with allusions, suggestive yet imperceptibly so very assertive and every now and then rubs in the ubiquitous refrain of His Will, His Divine Order, His *Hukm*. So that in the end we surrender ourselves completely to His infinite Grace which leads to the Beyond and without which nothing can be had in this world.

In the opening *shlok*, Nanak dwells on the first *Guna* of the Lord. He is Eternal. He was, He existed, He was in existence before He bethought Himself of His Creation, before He brought about the Cosmic Sway. When He Created His spread, when He ushered

in Time and it started ticking, when the Primal Age, He dawned, He was in existence. He is in existence. And Nanak says that He shall exist for all time to come and afterwards too.

Then follows the main text of the *Japuji*.

*Japuji* rills from its parent lake, the *Mool Mantra*.

Like a stream it contains numerous currents, breakers, waves, surfs, under-currents and deep currents. Again like the stream it has many kinds of flows; fast, majestic and grand; slow, serene and calm; meandering, ponderous and deep; sprightly and frolicsome, bubbling with gaiety; ambling and gently rippling; characterised by matching snatches of verses at the apposite places. But in all kinds of flow, it moves onwards towards its definite goal the God- Head.

The common surf-riding by one on its surface has an exhilarating experience, short and snappy. He gleans only the surface pickings. Even these excursions give directions to him in his mundane life. But those who delve deep into its depths, while braving the breakers, and swim with the flow, rather let the flow carry them, are taken through the Doors of perception to the shores of subtler spheres, to the strands of rarefied regions.

A continual keeping up of this practice takes them to higher and higher domains of consciousness leading to Lord-Consciousness, His ever awareness, perception of His All-embracing Presence via His All-Pervading Essence.

Nanak saw that man is torn asunder by the pulls

of his desires and the promptings of his mind. He is thus led astray into the labyrinths of sin. He sinks deeper and deeper into the mire of attachment, goaded by his *Haumai*. Man's liberation lies with the Lord which He bestows through His Glance of Grace. But how to be so blessed? And before being thus blessed, how to be awakened into the awareness of his Lord first? But the mind of man, capricious, volatile, fickle, ebullient, self-willed, puffed up with the prickings of *Haumai* is the villain of the piece who refuses to accept anything without first knowing and appraising it in all of its aspects.

Intellect always tries to swim against the current of faith and it has always done so from times immemorial. But Nanak knows that the faith that dawns after the intellect has learnt of its ineffectiveness in making any headway at all in its probings and after it in a spirit of surrender, accepts its limitations, is deeper and more lasting than the blind faith which a majority of the people bring to bear on religion. Unless the mind is stilled, the winds of faith buy no purchase on it.

So Nanak opens with a broad-side against the mind, proclaims its ineffectiveness in making any kind of appraisal of the Lord and His Creation and its inability to remain in a state of equi-mindedness to becalm itself. He refers to the ineffectual traditional way of keeping it quiet, deep cogitations to still surface ripples, self-imposed disciplines of observing continuous silence. Cravings and desires continue to rack it. Neither total

abstinence nor unlimited indulgence can end these cravings. The gaining of all the wealth of the universe cannot bring satiation. A thousand ingenuities of mind help him somewhat to stave off the subtle blows of worldliness (throughout his life), and yet at the time of death they cannot fetch him salvation. How can he depurate himself, his mind? How can he cleanse the filth of sin soiling his mind? How can he rend the veil of falsehood clouding his mind's eye? The answer is short, straight and simple, by accepting the Will of the Lord. This mandate is given to the being at the time of his birth. While entering into this world, he is told to submit to his Lord's Will. This mandate is engraved in him. And what is the Lord's Will?

By His Will came into existence all sentient and non-sentient form, his Cosmic All. His Will can never be defined. It is ineffable. The words of matter can never make any pretence to penning it. It is His Will that quickens life, that breathes in life. His Will heaps one with high honours. All honours, all glories, all glorious achievements flow from His Will. Our pleasure and pain, our woe and weal are doled out by the dictates of His Will. In His Will are born the low and the high, the meek and the mighty. His Will places some on pedestals and pushes others down under. His Will is the bestower of salvation. It is through His Will that beings ever gyrate through the interminable cycle of births and deaths. They pass through myriads of lives. His Will runs the universe. Nothing at all lies outside

its range. Nanak says that those who recognise the Regency of His Will running everything everywhere, through all climes and times, through all places and spaces, submit humbly to its dictates and their *Haumai* (ego) is subdued and hushed.

Can a man's mind encompass His Greatness? Infinite are His aspects, His Facets, His Virtues. The miniscule mind of man cannot grasp His Grandeur, His Grandiose Nature. Man hymnodises whatever aspect of the Lord comes within his ken. Those who have been blessed with might, power and puissance, sing of His Might. Those who are the recipients of His bounties and perceive the hand of the Bounteous behind them, eulogise the Bounteous Nature of the Lord. Some sing of Him as the ocean of virtues, vast and infinite, as the Lord Glorious of Eternal Glories—countless and refulgent. The thinkers, the philosophers, the saints, the sages and the seers praise Him as the Lord of Mysterious ways. Some religious thinkers have opined that he creates all beings and then annihilates them, thus there being no rebirth in any form of life, others believe in transmigration of the soul after death. Nanak refers to this when he says that the Lord takes back life (after He had earlier given it) and re-grants it. To the common man engrossed in daily doings of mundane life, the Lord God seems far far away and is really remote. To the virtuous, the good, the God-fearing and Lord-imbued devotees, He is ever near, within, ever present, everywhere watching, tending and directing. They sing

of Him in these terms. Ever since the advent of time and human beings, men have been eulogising and dwelling on His infinite Virtues. But they can never run short of themes of His infinite Glories. There is no end to His Eulogy. It is impossible to enumerate all His Numens. Nanak says that ever since the inception of life, the Lord had been bestowing ceaselessly, but the beneficiaries get tired one after the other and leave the scene. His store of plenty never runs short of any dainty even though countless beings are feeding themselves fat from it. The Lord Sovran, Himself directs everything through His Will. But the wonder of wonders, says Nanak is that despite all these ceaseless, infinite doings there is no burden or strain on Him. He is doing all this with care-free tenderness.

He is the Lord Eternal. Since He is Eternal, so Eternal is His *Naam*. What is the language of this Eternal Being? The language of this Benign, Bounteous and Benevolent Boundless Being is Love boundless. He is Compassionate and His Compassion is all-encompassing. His countless creatures are always clamouring round Him with their beseeching and begging. He is continuously doling out His bounties to them. Ever He bestows His bounties. What can we offer to the Bestower of everything that we have with us, to get a glimpse of His Royal Court? In what syllables should His children lisp to Him, to receive His Glance of Grace, His Loving Look. In the ambrosial moments of the early dawn, when the mind is in an unruffled state, dwell

on the Lord Glorious, dwell on His Glorious *Naam*, dwell on His infinite Glories. Break forth into His eulogies, pour out His panegyrics. That is the only true offering to our Sovran, who is the Master of our life and death, whose infinite Grace releases from the bondage of Death, who sears the Karmic seeds, who has blessed us with this handsome garment, this raiment of human form as a result of our *Karma* of previous births. Nanak says that we should ever remember the Lord and remember His Presence in every vibration of every being. We should be ever alive to His All-Pervading Presence.

God was conceived of as a human being, who was begotten and at last mowed down by the hand of the Death. Many had been such gods in human form (the infinite bounded in a finite form), when all of him was in it? How can the infinite be lodged in a finite space. The likenesses of these gods were hewed out of stone and chiselled to perfection and then, after elaborate rituals and religious ceremonials, installed in a place of worship, to be prayed to onwards as the gods themselves. Nanak was pained to see living human beings bowing to lifeless idols in rapt adorations. The Lord God is neither a creature of flesh and blood, begotten by somebody, nor is He an installed image of stone. He is the Immaculate one, untainted by gross matter. He is Self-Grown; He is His Own Begetter. Those who worship the Immaculate One, obtain high honours among their fellow-beings. So Nanak exhorts all to sing



the praises of the Lord, who is the Main of all Virtues. One should sing His Eulogies, hear them from the lips of others. They who sing His praise endear themselves to the listeners' hearts; this leads to the widening of the closed circuit of their emotions limited earlier to their kith and kin, culminating in love for all mankind. This leads to the lessening of one's woes and one finds within oneself the ever rilling fount of Peace. Who is this Glorious Being who fills one with tranquil calm? He is the God-Guru. Whose Word is the Divine Music of the Unstruck Melodies which fill the Cosmos in its entirety, whose Word is the Love Divine, the basis of all human knowledge. This Guru-Word pervades all. The Guru is the Lord Creator, the Sustainer and the Annihilator. All-powers lie with the Guru. He is Omnipotent, the Potentate Perfect. The refulgence of His Glory dazzles the mind of the mortals. No mortal can ever learn of His True Grandeur. Even if Nanak had known about it, he wouldn't dare essay a description of it, for he has no words to describe it and no intellect to put the words together into an image-evoking coherence. Nanak appeals to the Guru to instill in his psyche that there is but one Sovran Lord of all living beings and they are equally dear to Him and He bestows His Bounties on all. Nanak prays to his Sovran to impart His ever awareness to him, so that he does not disremember Him.

*Tirath*-visiting and bathing in sacred rivers and streams, the ritualistic purifications of the inner filth

engage Nanak's attention in this *Pauri*. He opens this *Pauri* with a quizzical question. He would bathe at holy places only if thereby he can please his Lord, find His approval and accord. What is the use of such exterior cleansing when the mind wallows in filth. The Sovran Lord does not accord His approval to such barren ritualism. In the vast universe spread before, Nanak stresses, that no being can claim to achieve anything without the grace of the Lord Gracious. Such bathings are therefore, futile strivings and meaningless measures to purify the inner-self. Only His Grace can clear stains of his soiled intellect. (Nanak takes up this thought at some length in *Pauri* No. XX)

The mind-tree puts forth shoots of shimmering sheen and brings forth gems of thoughts sparkling with the splendour of the spirit's refulgence, if the word of Guru permeates its system. The Lord loves all his creatures big or small. Of all creatures He is the only Lord Bounteous. This intelligence has been instilled in Nanak by the Enlightener. May he ever keep the Lord in his thoughts;

What use is earthly name and fame if it carries not the approval of the Sovran Lord. What, if a human being by yogic practices prolongs his life-span to thousands of years or more, by virtue of the possession of occult powers—the *ridhis* and *sidhis*, acquires a world-wide renown and following, dazzles and enthralls the world with the feats of his super-natural powers, his praises are sung everywhere, his name is extolled to the skies?

Despite such global name and fame, if he is bereft of the Glorious Lord's Glance of Grace, if the Lord finds no merit in him, all his achievements, go-a-begging. The world disowns him, disregards his renown. In people's hearts he is looked upon as a great sinner. Even the sinners look down upon him. All earthly renown is false if it fails to find favour with the Lord, who reduces monarchs to the dust and raises the lowly to dazzling heights. Nanak proclaims that the Lord is the Bestower of all Virtues. He endows the virtueless with virtues and adds to the Virtues of the Virtuous. Nanak cannot conceive of any person who, can do likewise.

In the above two *Pauris* great emphasis has been laid by Nanak on the Lord's approval. Now he dwells at length on how to come by it. By imbibing the teachings of the word—His Hymnody—*Guru-Bani* we can bathe in the refulgence of the Lord's favour. But one must bring to it a heart that listens and a self that surrenders completely. Then ceaseless contemplation, in a spirit of surrender, opens the doors of perception and one passes beyond into the realm of timelessness, where there are no shadow, no twilight, where there is all splendour, Eternal Effulgence of the Refulgent One.

The Grandiose Cosmic structure is sustained by the Word—His Will, His Divine Order. The Word is music divine and knowledge eternal. Listening to the behest of His Word, the stars, planets all heavenly bodies gyrate endlessly in their orbits; listening turns ordinary human beings into spiritual giants endowed

with divine penetration. Our earth with all its paraphernalia is sustained in space by the Word. Listening drives away the fear of Death that is always preying on the minds of human beings.

Those who listen, claims Nanak, dwell ever in bliss, all their sins and sufferings are seared by the Word. Thus His votaries are the blessed ones who enjoy beatitude. This couplet forms the refrain in the next three *Pauris*. It has a beautiful rhythm and haunting reverberations that echo in the nebula of the mind.

Listening brings all kinds of earthly accomplishment, mental and spiritual achievements. Listening makes one realize the Vast Potentials that lie hidden within. Listening reveals the spirit of the scriptures. By listening, man imbibes virtues, attains honours of all kinds, discerns the All-Pervading around him. By listening even the depraved are lifted out of their hellish states and break out into the eulogies of the Lord. By Listening those steeped in superstitions and ignorance and sunk in nescience are brought forth into light.

After this inly-listening through the Lord's Grace starts the process of remoulding of man's mind, reasoning, intellect and burgeoning forth of the true wisdom possessed of true insight and sagacity. But Nanak says, it is impossible to describe the state of a person who has surrendered his self, who has become a willing servitor of the Lord, who delights in his thralldom of the Lord, who envisages himself as an instrument of the Divine Will.

Ineffable is the state of such a man. Any person who makes an endeavour, finds himself running short of words and thoughts. He would have to repent of his folly in trying to describe it. Such is the glory of the man who contemplates the Lord in a spirit of total surrender. The Lord is Ineffable and Ineffable is His lackey.

This man is blessed with the trans-vision of the entire cosmos. Vices and sin veer away from him, no impediments cross his way, he attains the liberated state while alive and helps all others around him to come within the fold of the Lord. To him the entire mankind is his family. Such a one is Graced by the Lord.

Those who have obtained the Mark of His Approval, are His true servitors, His saints. They guide people out of the labyrinths of nescience. They serve as beacon lights not only to the lost and the erring ones, but also to the common folks who are unmindful of their Lord. Such saints are the recipients of the Lord's Grace, in His Court they obtain the Robe of Honour. Their presence exudes tranquil charm around them. Even the courts of kings gain in stature and splendour by their hallowed presence. Their thoughts ever lodge with the Lord. They are filled by Him, by His presence through and through.

Now Nanak takes up that strand of thought with which he had opened his salvo against the mind. So far he has explained the path of faith and enumerated its fruit to the recalcitrant mind. Earlier he had dwelt

at length on the ineffable Lord of ineffable Glories, His infinite aspects that defy description. Now he limits himself to a narrow field, the field of the Lord's Creation. Can the probings of intellect come to some sort of appraisal. Nanak's genius lies in being demonstrative rather than remonstrative. He never confronts the intellect but ever assists it in its mentations, and slowly and imperceptibly brings it round. From here onwards he humours the man's intellect in its vaunted undertaking of making an appraisal of the Lord's Creation.

He throws a challenge that it is not possible to make an assessment of the doings of the Lord. If one really delves deep, he comes a cropper in this regard. First of all he explodes the myth of the *Dhaualla* Bull sustaining this earth of ours. There are countless such earths, above, below and beyond this earth of ours. It is His Word—born of His grace, that sustains the entire universe, astrung its Divine Order, (as Nanak has explained this earlier in the 9th *Pauri*). Now this earth of ours is teeming with countless creatures of countless kinds and hues. But Lord God brought them into existence effortlessly like a painter filling his canvas with his flowing brush. It is impossible to make a reckoning. There can never be any reckoning. All human endeavours in this regard have come to nought. How stupendous is the Might of the Lord Almighty who created this infinite spread. How Grandiose and Glorious is His Aspect who filled it with Glorious,

breath-taking beauties. There is no end of His bounties which endlessly flow from His Hands. No one has the power to describe His glories. This Glorious, Grandiose, Awe-inspiring, All-potent Being brought about His spread with one word, one sound uttered by him. Who peopled this vast expanse with countless creatures of millions of kinds. Faced with the Grandeur of His Nature, Nanak is struck dumb with wonder, he can't utter a single syllable but bow his head in acknowledgement of his triteness to say anything at all. Wonderful; wonderful; is the Lord. He is the Lord Wonderful. *Wabe-Guru*. He is Eternal, Abiding and Ever the same. His Will is the Command Supreme for Nanak and for all of us. In his Will lies peace, says Dante.

For an appraisal of anything we use three mediums, (a) of numbers, (b) of words, and (c) of values. Nanak prods the vain intellect of man to take the help of numbers to make an account of His Creation, and helps it in its endeavour. In the First count are taken the good ones, the Virtuous, the Worshipers, the adorers, the Yogis, the raciters from holy books (scriptures), the devotees, the ascetics, the givers in charity, the continent, the valiant fighters for good causes, the saints, the sages, the silent-ones. Countless they are all and countless are their kinds.

In the second count are enumerated the bad ones, the nescient fools steeped in superstition, the thieves who live on the gains of others, the cut-throats, the

sinner, the false ones entangled in falsehood, the evil minds, the vicious one, the slanderers, Countless they are all and countless are their kinds. Both these counts are beyond human reckoning.

Countless are the names, countless the places, etc. on this earth. A total count of this all defies the intellect. Then Nanak quips to the intellect there are countless other worlds which are beyond human reach, how about making a count of all those, he offers to the harried intellect. The chastened intellect keeps mum. Nanak rubs in, that the use of the word countless expresses the inability of the mind to take a definite count. It also exposes the hollow vauntings of intellect to make an appraisal of the Lord's Creation.

Then Nanak suggests the use of the Second medium, i.e. that of words for making a descriptive assessment. Words are used by man in his utterances, his writings, his eulogies of the Lord, expression of his feelings and thoughts, in delineating the lines of destiny, in storing knowledge. The Lord God who dictates our destiny in words, has no writ over His head.

He is the Boundless, unhedged or unhemmed by any fate. He is the Lord of the Creation, all the Creatures carry the stamp of His *Naam*. He is the Sole Arbiter of our lives. He is the Lord Wonderful. Nanak astounded, dumb-founded is confounded, dazzled, razzled, bewitched, bewildered and swept off his mind by the marvellousness of His marvellous Nature. Nanak is lost in rapt adoration.



If a person soils his flesh with dirt, water takes off all dirt since it is only adhering to the upper layer of the skin. Similarly, soap removes the dirt that the clothes have absorbed. But when the filth of sin and vices has infiltrated into the mind no known methods of purification are effective. The stains of sin are lasting and go on spreading in all directions. Only the calcifying Refulgence of *Naam* can sear these stains. Vice and Virtue, the sinners and the saints are not mere words denoting some imaginary concept. They are the nomens that our actions, according to their merit, earn. And Nanak says that in His Will the human beings come and go. A man tastes the fruit of his actions, he reaps what he sows.

The traditional good acts enjoined upon men by the scriptures bear no fruit. Visiting *Tiraths* and taking holy dips, subjecting the flesh to the rigours of penance, giving away in charity and doing of acts of mercy with the thought of manifold returns in the hereafter, are vain. They hardly earn merit worth a grain of sesame. What is then to be done? Nanak exhorts his fellow beings to listen to the Word, to the eulogies of the Lord, to surrender their self and cultivate love for all living beings in their heart. They would thus be able to cleanse themselves of all impurities, remove the traces of sin from their minds by bathing at the inner Fount of *Naam* gushing within them, pool of Nectar—the *Amrit-Sar*—the *Naam* Nectarean.

In utter humility Nanak proclaims that he is an

unmeritorious and worthless fellow, whereas His Lord is the Master of all Virtues. By his efforts Nanak can imbibe no Virtue and without imbibing Virtues he cannot worship his Lord. Unless the Sovran Lord of His Own bestows Virtues, he cannot obtain them. His Word, His *Bani*, the Invocative eulogies are wonderful and filled with supernal sweetness. Nanak hails His *Bani* which fills the heart of the devotee with beatific joys and makes his mind bloom in bliss. This line is almost an echo of the refrain of *Pauris*, 9-12 where the state of a devotee is depicted.

Ineffable is the Lord, ineffable are His Doings. The moment of Creation of this universe is unknown. Nobody knows what was the time, the day, the month, the season, the year when His spread came into existence. The learned *Pandits* could not discover it (from the perusal of *Vedas*) otherwise they would have inserted it in the *Puranas*. The *Qazis* could not come to know of it, otherwise they would have included it in the *Quran*. The Great *Yogis* failed to get any knowledge of the time, when the Lord Creator created this universe. Only the Lord is in the know of it, since He shaped His spread. How can a poor man like me describe Thy Glory, O Lord; How can I eulogise Thee, O Lord; How can lowly Nanak learn about Thy Doing and Thee? Nanak is awed, amazed and astounded. Many are the wise ones who claim to possess knowledge of Thee. Thou art Supreme O Lord, Refulgent is Thy *Naam*, Grandiose Thy Glory. All that

comes to pass is Thy Doing. He who claims to know shall not shine hereafter, shall not be honoured hence.

The Creation is infinite. Countless are the skies and the earths. The *Vedas* searched in vain to get the measure of Thy spread. In sheer despair they uttered : Thou art beyond description, beyond the reach of mortals' thoughts. The semitic scriptures (the Jewish, the Christian, the Mohammedan) speak of eighteen thousand universes and life-kinds. But it is all Thy infiniteness, Thy infinity which is teasing, taxing and perplexing the human mind. But this infinite cosmos of infinite forms and species, a veritable infiniteness has in essence but one basality. It is an infinite conglomeration of infinite variations of one base material. If it were a measured thing, a definite one i.e. if it had finiteness, it could be reckoned. But since the spread is beyond reckoning, the vain endeavours of mortals end in smoke. Nanak, He is the Great One. How Great He is, He alone knows.

Ever since the dawn of creation, men have been praising and appraising Him. The words, uttered, spoken, sung, in His praise have deluged the world. But His essence ever eludes man. His appraisers are not a whit wiser about Him as a result of their ceaseless probings. All the rivers flow into the Ocean, but they can never scan its Vastness, its Grandeur, its extents, its depth. Similarly human beings merge with their maker without learning anything about Him. All efforts at making assessment, appraisals are Vain; they should not be undertaken. We should bow our head in awe and wonder before Him, His

infiniteness, His Glory, His infinite Virtues and, in humility, focus our mind on Him, His *Naam*, His Glory, His Virtues and ever keep Him in our thoughts. To drive home this point, Nanak gives an illustration. There is a mighty emperor, the lord of a vast vast empire, his coffers containing heaps of wealth as high as mountains, but who never remembers his Lord, the Emperor True. On the other hand there is a tiny ant who ever remembers her Lord. When weighed together, the Emperor proves a light-weight in comparison with the Lord-imbued ant.

One may praise him, and praise Him ad-infinitum and yet be no nearer the end. Infinite is the Lord and His eulogies are infinite too. His creations, His doings are limitless. His descriptions are countless and infinite. One may describe Him sans end and still be no wiser about Him. His givings are ceaseless, His bounties are boundless, His bestowings are beyond count. Infinite are the sounds and sights of His creation. Boundless, Countless, Endless, Fathomless, Limitless, Measureless is His Creation. What is in His Mind, what does He intend to do? No one can ever imagine to have the faintest suspicion of a shadow of an inkling in this regard. No thoughts can ever be entertained regarding the extents of His Creation, regarding its ends and limits. Countless human beings racked their brains to find these limits, and found frustration instead. They toiled and travelled, endeavoured and essayed, searched and sought but all in vain. No mortal can ever visualize these ends, these limits, the nearer and farther end of the

(Creation) spread. The more one describes, the more is one weighed down by thoughts of the things left unsaid and unsayable, it is growing greater all the time. Supreme is the Lord, High is His place and highest of everything is the Glory of His *Naam*. Were there another being as High as the Lord, only he could espy the Greatness of the Sovran. About His Glory. His stature, His Grandeur, the Lord alone knows. Nanak says that it is futile to venture in the field of Lord-appraisal. One should leave aside all such probings and in humbleness beseech the Lord for the bestowal of His Grace through His Benign Glance (to still the capricious mind).

Boundless are His Bounties, measureless is His Munificence, beyond count His Bestowals of Boons, Limitless are His Blessings, Sans end are His Gracious-givings. He bestows His bounties alike on birds and beasts, on worms and vermins, on the high and the low, on the big and the small, on the mighty and meek, on the sinners and the saints. No one is left out. The Lord cares for all and loves all and gives out of love and revels in giving. In His givings, He has no thought of return, His givings are natural and spontaneous. The entire mankind is enjoying His bounties and clamouring for more and more. There are brave warriors bowing at His portals in supplication. Nanak says that there is no count of the creatures pressing around Him for the fulfilment of their needs. Countless are the ones who are abusing His gifts, abandoning themselves to sensual pleasures,

wallowing in vices. Countless are the recipients of His gifts who do not believe in Him who rather deny Him. Still the Lord keeps on showering bounties on them. Countless are the thoughtless beneficiaries of His Munificence who never give a thought to the Bestower of these all. They are busy in satiating their desires; there are those who are always surrounded by sufferings, who always face want, whose life is an endless tale of misery, privations and want. This too, O Lord, is Thy doing. These too are thy gifts, thy boons. These are Thy blessings in disguise. While others surfeit in plenty and turn away from Thee, these accept their portion as their desserts and are thankful to Thee. They submit to Thy Will. Thus they are the blessed ones. The captive soul of man, imprisoned in the dungeon of the body, within the walls of flesh and bones, can only free itself by submitting to the Will of her Sovran Lord. This is the way that leads to salvation. There is no other way. A million ingenuities of the mind can never help to free the soul. If a foolish person dares to suggest otherwise he will have to repent of his fool hardiness.

There are some wise ones, the rare ones, who proclaim that the Lord Bounteous knows all our wants and gives of His own, without our asking for it. They are the good souls, the Lord-Conscious Ones. But truly blessed is the person whom He blesses with the boon of singing, His eulogies. Nanak says that such a person is the emperor of emperors, the purest of human beings, the chosen one of the Lord.

Of the three modes of appraisal, that of numbers has been found inadequate and ineffective. Now Nanak takes up the other two modes of assessment : words and values. Is it possible to evaluate the Virtues, the Doings, the Bounties of the Lord before venturing on the evaluation of the Lord Himself ? His Virtues have been declared ineffable earlier; so, who can value them ? They are Invaluable and priceless. There are no likes of them to make an assessment of their value. There is no value, valuable enough to evaluate them. They are peerless and priceless. Priceless is the Lord's Merchandise. Priceless is the Lord's store where His priceless Merchandise lies stored. The Lord's Chosen ones, the Lord's trusted ones, who deal in His Merchandise, are also priceless and peerless, since they deal in Goods priceless and peerless. Priceless and peerless are their trade and dealings. Priceless and peerless are the blessed-buyers (since they come to buy under the Divine sanction of His Will) who come to buy the Goods. Priceless and peerless are the Goods they carry with them and always keep with them. Priceless and peerless are His devotees who are immersed in His love and who are imbued with His Love. Invaluable is His Word, His law. Peerless and priceless is His Divine Court. Peerless and priceless are His scales of Justice, and the measuring weights therein. Priceless and peerless are His Bounties, His Gifts, His Boons. Peerless and priceless are the blessed Marks of His Approval with which He anoints His Chosen. Priceless and peerless is His Compassion, His Grace.

Peerless and priceless are His Commands, invaluable and inassessable is the Lord, Priceless and peerless is He. Just as no values evaluate, similarly no words can describe Him. Those who tried to evaluate and describe were swept off their feet when they dwelt on His Glories. Similar shall be the fate of all those who try to appraise the Lord, and His Doings. The *Vedas*, the *Puranas*, the learned, the wise, the sages all failed to describe the Lord, to transcribe His Glory. All the mythical gods and goddesses, the *sidhas*, the *Budhas*, the demons, the demigods, the *Rishis*, the *Munnis*, the savants, expressed their incompetence to translate the Lord's Glory into words. Countless beings are trying to describe it. Countless are desirous of making such attempts. Countless have ended their lives in vain endeavours to describe it; if the Lord doubles the number of human beings, even then no one would be able to evaluate and describe it. The Lord, His Creation, His doings are a closed-book for the human beings. They can never get an inkling at all. As He Wills, He shapes His spread. His Will is ineffable and unknowable. In His Will, He may impart to an individual such intelligence of Him, He desires that individual to possess. But that individual is always conscious of his own imperfections to learn about the perfect Being. Any person who claims to have knowledge of the Lord can be described as the King of fools.

Then follows the *Pauri* where the flow is fast, majestic and grand. It is a lyrical outburst of Nanak, the poet, touching the sublime heights of poesy. It abounds



in alliterations and has a verse of seven alliterative words the greatest in *Japji* and the first part has sixteen similar rhyme-endings and the second part six similar rhymes. The music is transporting. The imagery is graphic and etching so that one actually visualizes the Cosmic Gate rising from one side of the horizon, touching the zenith and ending into the opposite side of the horizon, before which are singing the celestial singers, the mortal minstrels, the elements of nature, the smaller spheres of the spread, all creatures of the four life-kinds, and sing countless others which lie beyond Nanak's ken. The poor mind of poor Nanak cannot enumerate all. If the Gate is so Grand, can the mind make out the Grandiose Mansion of the Grand Lord. No, the mind staggers, fancy fails, imagination gives up and a spirit of surrender wells up in the heart. Wonder, infinite wonder grips one's being; involuntarily one cries out, O, Thou, the Wonderful Lord—*Wabe-Guru*. But the grandeur that we have visualized of the Gate is not even an infinitesimal part of the Original Grandeur. What sayest thou, O, mind now? Do you still have some pretensions of making out the Lord. Fie on thee, lie low in thy shame, make no stirrings ever at all. Acquiesce in his Will. Bring a spirit of total surrender within.

Can anyone imagine the Grandeur of the Gate, its Grand Design, its Grand structure, which leads to the Lord's Grandiose Mansion? Can anyone venture to hazard a guess regarding the Lord's Mansion, its design,

its structure? Can a mind grasp its grandeur, can fancy figure out the place from where the Sovran surveys His Creation and tends His Creatures? Nanak cannot describe anything, can't utter anything regarding it. Innumerable notes reverberate around. They are countless in numbers. Countless are the musicians who play them. Countless are the singers of the Lord's praises. They are singing in countless musical modes and measures. Countless winds are playing on countless aeolian harps. Countless flows of water mumble (lisp) countless murmurings of His Hymns. Countless flames of countless fires leap up in ecstasy and sing eulogies of the Lord. Dharam Raj, the Regent of the scales of Justice who dances attendance on His Lord, ceaselessly chants His praise. Chit-Gupt, the recording angels of good and evil deeds, who assist Dharam Raj are hymnodising their Lord while doing their job.

Issar, Barmah, Devi, all the gods and goddesses, on whom Thou hast bestowed everlasting beauty are singing Thy praises. Inder sitting on his throne, surrounded by his godlings, is eulogising Thee along with them. The *sidhas* sunk in trances are in ecstatic eulogies of Thee. The *Sadhus*, deep in contemplations, sing of Thee, sing to Thee, the seekers of truth, the celibates, the Continent. The warriors, invincible and doughty hymn Thy Hymnody. The learned *Pandits*, the *Rishis* and *Munnis*, throughout the ages, while pouring over the *Vedas* and other holy books, have been singing Thy praises. Thy eulogies cantillate, the beguiling

nymphs of the heavens, the enticing damsels of the earth, and the enchantresses of the nether regions. Thy eulogies sing, Thy Jewels and the sixty-eight places of pilgrimage. Great heroes, valorous fighters and all the creatures of the four life-kinds, sing of Thee, Thy eulogies, sing, the earthly regions, the galaxies, the universes created and sustained by Thee. Everybody cannot trill praises of the Lord. Perfect is His Command, the Dictates of His Will, only those hymnodise the Lord on whom is stamped the mark of His Approval. Countless others are singing, whom Nanak cannot remember (or think of). The mind of Nanak cannot enumerate all of them.

Nanak moves adroitly from celestial singers, and worldly warblers to the Lord of their eulogy. The opening Verse of the second part is an alliterative delight. Nanak dwells on the Glorious One, the Dweller of the Grandiose Mansion of the Grand Gate. Through Times Trail the only True One. Ever Ever-lasting, Eternally Eternal Emperor. Eternal is His *Naam*, Eternal is His Glory. Everlastingly, Everlasting He is and He shall exist forever more. He shall not cease to exist Who brought everything in existence, Who created the Cosmos, Creatures of diverse kinds and hues Who moulded them out of the clay. He delights in surveying His Handiwork; in this act lies His Glory, His Greatness. He is the Over-Lord of all, whom no one can over sway. He does what He Likes to do. He is the Master of Himself, the Wielder of his will. He is Sovran Supreme

of all earthly emperors. A mere mortal can do no better than obey the behests of His Will. In this lies his salvation. Each Verse in this sextet is a musical gem, chiselled to perfect mellifluence, replete with repetitive words and half words (word-parts), with alliteration, assonance and alliterative formulations (like *So Patsah, Saba Pat Sahib, Jinse Maya Jin, Rangi Rangi, Kar Kar,*) thrown in. The words used are of short syllables that heighten the flow and quicken the rhythm. The effect produced is that of haunting melody of the rippling runnel running through magic lands.

Hearing of His Grand Gate, His Grandiose Mansion, of the Glorious Lord, longings well-up in the human hearts to meet this wonderful Being. Nanak now details the mode (method) of effecting such a union. *Yoga* stands for union with the Lord. To the *Yogi's* terms Nanak gives a new content and colour. The *Yogis* wear rings (either wooden or of glass) in their ears. Now instead of these external (embellishments) Nanak enjoins the wearing of the ring of contentment around one's mind or rather the ringing around of the mind with contentment. Instead of making a show of humility by begging around with a bowl and a bag for storing the alms (provisions), one should wear a humble mien in thought and deed. These mendicants are/were said to be over-bearing and exacting while begging for alms. The *Yogis* smear their bodies with ashes, to remind themselves that this frame is perishable and shall at last turn to ashes, also to make it ungainly and ugly so that

it may not inadvertently lead them into mischief. It is better to fix one's thoughts on the Timeless One, the Lord of Time. Instead of smearing the flesh with ashes, imbue your mind with His Presence. Instead of wearing a loose gown made up of diverse rags, remember death as a certainty so that you do not bog down in the mire of attachment, so that covetousness does not lead you into the lanes of evil and sin, so that you do not get entrapped in the snares of vices. Keep your body and mind pure. To Nanak every person who is desirous of a union with His Lord is the true *Yogi*. The *Yogis* carry a staff to keep away the barking dogs on their begging rounds. Nanak recommends the stanchion of staunch faith in the Providence of the Lord to drive away the dogs of deadly sins that beset man (on his pilgrimage of progress) in his life. No narrow sectarian feelings would the *Yogin* harbour in his heart. He should enlarge his field of affections to encompass the entire mankind. In this way he shall be able to subdue his self and rend the snare, the noose of the worldly pulls and desires.

O *Yogi*, Hail Thy real Lord, not the head of thy sect, called the Lord (*nath*) of *Yogis*. Wondrous is this Lord (most unlike thy lord). He is the Primordial Lord, the pure one. He is the Unbegotten One, who never had any beginning, the Dawnless, the Unushered One, He is above Death, above Time, the Eternal. Who is always the same throughout ages, through the passage of Time. The changeless Being, the Immutable.

Keeping up the analogy in the next *Pauri* Nanak

says that knowledge is the true food that a *Yogi* needs. Lord's Mercy, His infinite Grace is the dispenser of this supernal food as compared to the ordinary food served to the *Yogis* by the spouse (Stewardess) of their *nath* (*Annapurna*). *Singies* are sounded to announce the serving of food at certain intervals of time. But in the Cosmic Hall of the Supreme Lord (*Nath*) the manna-food of the body soul is continuously dished out to the accompaniment of the continuous ringing of the heart-beats. This manna-food is the bestowal of the body-breath that sustains life, in contrast to the food for flesh in a *nath's* enclosure. The Lord is the Supreme *Nath* of the entire Cosmos, not the *nath* of a certain sect of a particular place. The Supreme *Nath* is keeping the Universe astrung its Divine Order, directing everything through His Divine Will. Those who dwell on Him, dwell on His *Naam*, who eulogise His Glory. They are blessed with beatitude, dwell in equi-poised calm. On the contrary the followers of Yoga falter on the way, deluded by the *Ridhis* and *Sidhis* they have attained. They indulge in the display of their supernatural powers; thus work against the Will of the Lord. As against the supernal savour of His *Naam*, the fruit of their Labour tastes insipid and galls the palate. The Lord is the perfect Master of His Creatures. He is Controlling His Creation through the Twin Principles of separation and union, of estranging them from Himself and uniting them with Himself. Through the All-powerful writ of His Will, to each being is doled out his share.

Hail ! All Hail ! to Him, who is the Controller of the Cosmos, who is without beginning, who is not coloured by any desire or feeling, who is untainted by any blemish, who is Pure and Chaste, who is Prim-Ordial and Immutable, the Being Eternal. Who is ever the same.

In the 30th *Pauri* Nanak brusquely brushed aside in lively verse, the commonly held concepts of the Cosmic creation. *Maya*, the divine mother, it was said, somehow managed to get herself impregnated (with some ingenuous device) and gave birth to the triumvirate of gods, who run the affairs of the universe. One of them is the Creator, the second is the sustainer of life and the third and the last one holds his court and decrees death. Nanak makes it crystal clear that the Lord Himself runs His cosmic all through the dictates of His Will. He keeps everybody under His Eye and the wonder of wonders is that no human eye can see Him, can see Him directing everything. Amazing, Astounding isn't it asks Nanak.

Such is Nanak's Lord. Such is everybody's Lord who without any visible means of Control; without being seen, is controlling everything. Salutations to this Sovran Supreme. Hail to Him, the Lord on High, the Wonderful One, who fills us with wonder, whose creation fills us with wonder, whose glories fill us with wonder, whose doings fill us with wonder. The wonder of wonders is the Wondrous, the Wonderful, who is without beginning, Pure, Primal, Eternal, who is ever the same throughout the ages, the Immutable.

Nanak continues in the same strain in this *Pauri*. Here he definitely dispels any lingering doubts regarding the three deities. These are said to have their special abodes far away from the teeming millions. The Sovran Lord has His abode everywhere, in all places in His Cosmos. His stores are also everywhere, are ever full and never deplete. At the beginning of the Creation, He filled all His stores with everything. Hence He does not need the services of a mess manager to run about and procure the provisions Victuals and Viands, which are likely to run short. This *Maya* is the Cosmic illusion as per the old belief. Nanak asserts, this world is a reality, exists as an entity and not some kind of illusion. True is the Lord and it follows that His doings are True. This world is to be lived in, its duties to be performed, its snares to be side-stepped and in this world it is given to one to achieve the state of liberation while alive. The Lord God is creating tending His creatures, surveying His Handiwork. Everything is under the surveillance of His All Perceiving Eye. He is in His Creation and not living in some heavens, far off and remote.

Nanak's Salutations to the splendourous Sovran, who is the Monarch of all He surveys. Hail! to the Refulgent, the Effulgent. All Hail! to the Dawnless, Primal, Pure and Eternal, who ever stays the same.

Now Nanak describes the true path that the lovers of the Lord tread. The devotees imbued with the Love of the Lord are ever wrapped up in the *Simran* of their Lord. Their tongue ever trills the eulogies of the Lord.



They ever dwell on their Lord-Lover, the Spouse of their souls, the Master of their minds. They long to have millions of tongues with which to utter the Lord's *Naam*, to hymn His Hymnody. The Lord of the Gracious Aspect in Compassion fulfills their desire by blessing every pore of their body with utterance. Thus their being in entirety, their body with every pore, sings the eulogies of their Lord. His eulogies, the utterance of His *Naam*, His ever awareness are the supernal steps which take the soul to the Portals of the Grandiose Mansion of the Glorious Lord.

Hearing of the glorious feats of these devotees of the Lord, these soul-brides of the Sovran Spouse, others want to emulate them. The lowly worms cannot soar into the skies, like birds, whose glorious flights they watch. They see the splendour of the skies, they are drawn to it. But the ways they wend lead nowhere, they are wedded to the earth. Only in His Grace is the true path shown. Only in His Grace can they grow the wings of faith with which to take to the wing and soar in the skies of the Lord-eulogies. They must forsake the false ways ridden with rituals and superstitious cant. But they can do so only through the Lord's grace, the Grace of the Lord who is in perfect control of the Cosmic all.

His Creatures in themselves can do nothing, is the burden of the next *Pauri*. This is a sharp rejoinder to the vain intellect of man propped up by his little self. Though by now Nanak has taken the wind out of the sails of the mind, here he delivers his parting shot, the

death blow, the *coup-de-grace* to the mind and to his keeper, the self. He addresses it saying; thou wert dead set at making appraisals of the Lord, His Creation, at the outset. Now that some sense has been dinned into thee, listen attentively. A human being, by himself has no power to say anything or keep silent, to give anything or to get anything. He has no power over his living and dying (life and death). He cannot garner wealth or attain power by himself, though these two trouble his mind immensely.

It is the Lord who wakes his mind, awakens it into mentations, makes it gather knowledge. The same mind later on rebels against the Lord and wants to grasp His Glory in the tentacles of his thoughts. This quick-silver mind cannot help to free the soul despite devising numerous ingenuities for its release. No being has any power in him to do anything. He who holds all the power, the Omnipresent Potentate, displays His Might through His Creations and His Doings. He is the Prime Doer of everything. He Creates all and tends all. Nanak asserts that it is the Lord who places some on high pedestals and keeps some on pedestrian levels.

In succinct words and in a very subtle yet suggestive manner Nanak describes the setting of the earth in the Cosmic set-up. Hemmed in by Time, under the constant Vigil of its flying issues—the fleeing seconds, minutes and hours, the gallopings days, weeks and months, the trotting seasons and ambling years. Covered by a blanket of air and close-pressed by the

caressing lambent waters, stretched in the yawning space under the awning of the firmaments, the Lord God placed the earth with its hidden Volcanic fires fed from the flaming sun. This earth He designated the sphere of (Righteous) Action. He peopled it with creatures of varying forms and hues, and of countless species. Countless are they all. He gave this earth to man, the finest of His Creatures herein. Each and every action of man right from the womb of his thought is noted, considered and weighed. Nothing is left out, so perfect is His Prefecture, He Himself being the Perfect One, the True Adjudicator. True is His Court and True are His decrees, His chosen one, His Elect, the saints who have received the Roll of His Honour, don the Robe of His Acceptance. There is a glory on their visages tinged with the colouring of beatitude that permeates their Being in this field of (Righteous) Action, in this laboratory of the Lord, the immature ones, the imperfect ones are matured and perfected under His Glance of Grace. Here the human being undertakes his pilgrimage of progress. All dross is taken out from the mind, which then shines in its pristine glory and attains its true state. Nanak says that this fact is realised only by those who attain to this state.

Nanak next describes the plane of Cosmic Conception. The manfrog bloats with pride in his earth-well. His mind's vision is limited and reaches not beyond this earthly abode. The mind is filled by the earth, the earthly things. Its keeper, the little self—the

self of an earthling, is earth-earthly. Here in the field of Cosmic Conception he is given a transvision of the countless galaxies and univereses. Infinite beyond any imagining is the Lord's spread. The tiny godlings to whom he offers his worship, who appear to him as the rulers of his world, are as countless in numbers as human beings. They are being chiselled in great numbers in the Lord's Creation Hall. There are countless lands of Action, similar to this earth of ours, countless are the holy Himalayas, the Meru mounts, the Olympian mounts. Countless are the Lord's anointed saints and their countless sermons are resounding through the infinite stretches of space. Countless are the suns and moons and countless are their attendant earthly and stellar regions. Countless are the kinds and manifestations of nature there. Countless are the *Sidhas* (the adepts), the *Budhas* (the enlightened), the Master *Yogis* and *Yogins*. Countless are the gods and goddesses. Countless are the demi-gods, the demiurges. Countless are the sages and seers and countless is the number of the bejewelled seas. Beyond count are the sources of life (compared to the four life-kinds we know of). Countless are the kings and emperors therein. Countless are the holy scriptures and the devotional modes and beyond count are His devotees. Nanak muses to himself that there is no end to this endlessness, there is no limiting this limitlessness, there is no knowing of His unknowable spread. Nanak rapt in wonder, amazement and awe, is bowed in adoration before the Wonderful

Lord of this wondrous spread. The mind is awed and staggers before this awesome spread and humbles itself to the level of the lowly dust and divests itself of all sinful pride. In a spirit of total surrender man gives himself up to the Lord to mould him a new in the true mould. Visioning these cosmoramas of the Lord, he passes through the doors of perception after the annihilation of his *Haumai*, the little self, the dictator of the microcosm of man. The mind has been chastised and is chastened now to imbibe the true imbueement of the Lord.

The previous plane of Cosmic conception glows with the splendour of knowledge, with the effulgence of enlightenment. There rills the endless symphony of supernal sounds with its attendant beatific joys and tranquil calm. There stretches the unending Cosmorama of countless sights, of breath-taking beauty, bewitching and bewildering the mind. The chastened mind, in humility and meekness of surrender, offers itself to the Master Moulder to be cast anew in the Refinery of the Word Beautiful and chiselled by the Divine Craftsman into a thing of divine beauty. It is impossible to utter anything regarding the doings of this plane of Divine honing. If a fool blunders to describe (when the wise refrain from venturing), he has to regret his folly in saner moments afterwards. Here the soiled surface of the psyche of the mind is cleansed and burnished anew and brought back to its original luster. The material layers of vices and sins are chipped off. The mind,

reasoning, intellect and understanding of a man are honed fine and toned true. He is blessed with the insight of the sages and the penetration of the Divine beings. He is fit to join the fraternity of His chosen ones. Now Nanak dwells on the loftiest plane of all. This is the Domain of the Lord's Grace. Here dwell the blessed beings on whom rests ever the Lord's Glance of Grace. It is the sphere of Oneness, the sphere of Union. All here are of one mould, the true mould of the Lord. Here live the Happy warriors of the Lord. His Valiant soldiers of the spirit, who are filled with the Resplendent Lord. Here are the saints imbued with the Lord's Glory, ever in ecstatic praise of the Glorious One. Their hallowed handsomeness, their supernal charm, their divine beauty is ineffable. Death has lost her sting for them, Duality cannot delude them; they are the liberated ones imbued with the Lord Himself. Herein abide devotees—the Accepted Ones, denizens of numerous worlds. They remain in bliss eternal.

Now follows the Vision of the Enlightened Ones through the Lord's Grace. How does the world appear to the Lord, illumined souls—the beloved souls—brides of the Lord—Spouse. To them the entire universe is the '*Sach Khand*' the abode of the Formless One. His Creation entire is the Home of the Lord Creator. In the *Asa Di Var* also, Nanak has proclaimed that the entire Cosmos is the abode of the True One. He is Creating, Tending His Creatures, running the Cosmic all, all the while watching Himself musingly at His Work. The

Lord's Domain contains all earthly spheres, all stellar regions, the Vast infinite stretches of spaces of the entire Cosmos. If we try to describe all of them, there will be no end of such a description. It is ineffable infinity and ineffably infinite. It is peopled with countless habitable regions teeming with infinite forms of the Formless. They see His Will directing all activities of all beings. They see Him, wielding His Will. They see His Hand in every doing and His Face in everything. They see Him bending over His Creatures and tending them lovingly. They see Him watching Himself at Work with indulgent amusement. Nanak (being a soul akin to them, of the same mould and temper) finds the going very tough, as hard as steel while trying to pen this grand vision of the illumined souls and gives up the vain attempt.

Nanak has so far traced the movements of some of the ripples, the waves, the surface-currents, the side-currents, the deep-currents, of the general flow. He concludes that they all mingle together to form the homeward flow. they all fit in, like jig-saw pieces, in the grand design. Now he does not espy the details, he has grasped the total flow, he sees only the onward flow. So in terse, succinct and apt words he puts it all together, pithily. He describes the entire process of purification in terms of the goldsmith. What is required of the pilgrim of this path, the wonder of this way, of the devotee on this path of devotion? The smithy of such a smith should be lined with chastity; he should

make himself the embodiment of patience, of forbearance, he should turn his mind into an anvil and use his knowledge as a hammer. His bellows should blow in awe of his Lord, he should build an austere fire of loving-devotion (not of body-torturing penance). He should make his heart a fit receptacle for receiving love, and melt the nectarean gold of love. When these pre-requisites have been achieved, he should invoke the Word in a spirit of surrender and offer his life for re-moulding in the Lord's Moulds. In such a True Mint, the Word sears the little self and moulds anew the mind, intellect, reasoning, understanding, true insight and penetration beyond the sensory world. But this offering of oneself is not given to any and every man; it is a boon bestowed by the Gracious Lord. Nanak says that these men cast in the Lord's Mould bask in the Glory of His Glance of Grace.

The Finale, the Epilogue of *Japuji* is a partial repeat of the 34th *Pauri*, but it is placed here in greater and more focussed emphasis. The 34th *Pauri* gives the description of the placement of Earth as a Field of Action, in Time-phase, amidst the other elements in the Cosmos. Here full attention is brought to bear on the human beings engaged in their daily doings in the vast play field provided by the Mother Earth. Just as a player goes into a field fully equipped for the game in hand. Here too he is provided throughout his play for his continued existence with requisite air and water. He is blessed with a subtle mind to guide him with proper



discrimination in his play-ways. He has his parents with him to help him with the rich experience they had gained in their own lives.

Under the benevolent surveillance of the Day (the male nurse) these children engage themselves in all earthly doings. They hum and haw and hymn. He delights them with glorious sunshine, and cool shadows. He fans them with cool breezes and counters the chill with warm currents. He presents on the canvas of space glorious sights of the sun-lit skies, of the cascades of clouds, and their countless configurations in infinite forms. He spreads before their eyes the breath-taking beauties of the blooming blossoms, the green grandeur of verdant nature. He brings the murmuring brooks down from their lofty abodes to regale with soul-stirring music. He wakes the winds and makes them take-up their lutes, flutes, harps and lyres for soothing their ears. He also arouses the storms, the tempests to stir their spirits and make them of sterner stuff and steely mould. And so on, He performs his duty and leaves after His stint.

Then the female nurse, the Night takes over, Her duty is to provide relief and sleep to the tired kids. She etches the star-lit dome of the sky to soothe their tired eyes. In hushed tones she sings her lullaby to put to sleep her wards. She touches them with the magic wand of the star-music. She soothes the ire of the winds and hushes them into silence of music that enters not through the ears, but makes a magical entry within and

charms the mind into sleep. She then takes them to the drowsy land of lotuses and fills their nebula with dreams. Thus she plays her part as the female nurse.

Whether at work or at play, awake or asleep, the Lord keeps them all under His eye in His aspect as the Lord Adjudicator. He marks their each and every word, thought and deed. He sifts them, into two kinds, the good and the bad. And according to their deserts places them near or far away from Himself (Bestows on them the varying degrees of Lord-Consciousness).

But those on whom is His Glance of Grace, contemplate His *Naam*, dwell on His Word. They are able to successfully ford the Turbulent Main of life. Their travails and hard toil earn full merit. He bestows his Mark of approval on them. Nanak says that their faces glow with the effulgence of beatitude that is within them. These approved ones, the ones of the Lord's Mould ferry across many others who come in contact with them.

## ਜਪੁ ਜੀ ਸਾਹਿਬ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ  
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ  
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥  
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

## JAP(U) JI SĀHIB

Ik Oaṅkār Sat(i) Nām(u) Kartā-purakh(u)  
Nirbhau Nirvair(u) Akāl-mūrat(i)  
Ajūnī Saibhaṅg Gur-prasād(i).  
Jap(u).

Ād(i) sach(u) Jugād(i) sach(u).  
Hai bhī sach(u) Nānak hosi bhī sach(u). (1)

## JAPU JI SAHIB

The One, Creator of continuing Expanse, Eternal,  
Eternal His Naam, Eternal Doer, Sans Fear, Sans enmity,  
Lord of Time, Unbegotten, Self grown, Enlightener, Gracious.

Japu

True before All began, True as Time ran  
True is His Entity, Nanak, True shall He be.(1)

## I

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ, ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥  
 ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ, ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ ॥  
 ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ, ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥  
 ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ, ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥  
 ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ, ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ, ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Sochai soch(i) na hovaī, je sochī lakh vār.  
 Chupai chup na hovaī, je lāe rahā liv-tār.  
 Bhukhiā bhukh na utrī, je bañnā puriā bhār.  
 Sahas siānpā lakh hohe, ta ik na chalai nāl(i).  
 Kiv sachiārā hoiai, kiv kūṛai tuṭai pāl(i).  
 Hukam(i) rajāi chalaṇā, Nānak likhiā nāl(i).(1)

Thinking leads us nowhere,  
 If We continuously ruminate.  
 The mind can never be stilled,  
 If we continually concentrate.  
 The craving can never be curbed,  
 If we immensely accumulate.  
 Were one immensely ingenious,  
 At the end avails no ingenuity.  
 How to be truthful in one's living,  
 How to rend the veil of falsity.  
 Obey the mandate of the Lord's Will,  
 Writ in our lot at our nativity.(1)

## II

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ, ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥  
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ, ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥  
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ, ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥  
 ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ, ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥  
 ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ, ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥  
 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ, ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

Hukmī hovan(i) ākār, hukam(u) na kahiā jāi.  
 Hukamī hovan(i) jā, hukam(i) milai vaḍiāi.  
 Hukmī utam(u) nīch(u), hukam(i) likh(i) dukh sukh pāiāih.  
 Iknā hukmī bakhsīs, ik(i) hukmī sadā bhavāiāih.  
 Hukmai aṇdar(i) sabh(u) ko, bāhar(i) hukam na koe.  
 Nānak hukmai je bujhai, ta haumai kahai na koe.(2)

By His Will are made all forms,  
 Ineffable is the Sovran's Will.  
 Through His Will is life instilled,  
 From His Will all honours rill.  
 In His Will are high and low placed,  
 His Will ordains pleasure and pain.  
 In His Will to some He bestows salvation,  
 In Will gyrates some over and again.  
 His Will all and sundry governs,  
 Beyond its pale nothing at all lies.  
 Nanak, when anyone His Will discerns,

## III

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥  
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥  
ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥  
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥  
ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥  
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥  
ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥  
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

Gāvai ko tāṇ(u) hovai kisai tāṇ(u).  
Gāvai ko dāt(i) jāṇai nīsāṇ(u).  
Gāvai ko guṇ vadiāiā chār.  
Gāvai ko vidiā vikham(u) vichār(u).  
Gāvai ko sāj(i) kare tan(u) kheh.  
Gāvai ko jā lai phir(i) deh.  
Gāvai ko jāpai disai dūr(i).  
Gāvai ko vekhai hādrā hadūr(i).

Some sing of His Potence, who posses potence,  
Some sing His boons, who see His Munificence.  
Some sing of His Virtues, His sublime glories praise,  
Some sing pondering over knowledge's great maze.  
Some sing He creates the body and then into dust it turns,  
Some sing He takes away life, in another form it returns.  
Some sing far is He seen, afar He appears to be,  
Some sing ever present He watches over closely.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥  
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥  
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥  
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥  
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥  
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

Kathnā kathī na āvai toṭ(i).  
Kath(i) kath(i) kathī koṭi koṭ(i) koṭ(i).  
Dedā de laide thak(i) pāh(i).  
Jugā jugāntar(i) khāhī khāh(i).  
Hukmī hukam(u) chalāe rāh(u).  
Nānak vigsai veparvāh(u).(3)

There is no end to the recounting of His praises,  
Countless have tried to describe His infinite phases.

He keeps on ever giving, the takers tire verily,  
Beings throughout the ages, have gorged merrily.

Through His Will, He runs everything directly,  
Yet, Nanak, He is ever smiling non-chalantly.(3)

IV

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ, ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥  
 ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ, ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥  
 ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ, ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥  
 ਮੁਹੰ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ, ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥  
 ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ, ਵਡਿਆਈ ਵੀਚਾਰੁ ॥  
 ਕਰਮੀ ਆਵੈ ਕਪੜਾ, ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥  
 ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ, ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

Sāchā sāhib(u) sāch(u) nāe, bhākhīā bhāo apār(u).  
 Ākhaih maṅgaih deh(i) deh(i), dāt(i) kare dātār(u).  
 Pher(i) ke agai rakhīai, jit(u) disai darbār(u).  
 Muhau ke bolāṇ(u) bolīai, jit(u) suṇ(i) dhare piār(u).  
 Anmrit velā sach(u) nāo, vadiāi vīchār(u).  
 Karmī āvai kapṛā, nadri mokh(u) duār(u).  
 Nānak evai jāṇīai, sabh(u) āpe sachiār(u).(4)

Eternal is the Sovran, Eternal His Naam,  
 His language is lovingness immense.  
 All beings beseech and supplicate Him,  
 The Bounteous bestows in munificence.  
 What should then our offering to Him be,  
 That we glimpse the court of Providence.  
 By which words we should implore Him,  
 He glances with love, hearing our utterance.  
 In the ambrosial moments of the dawn,  
 Dwell on True Naam. His Magnificence.  
 Through our Karma, obtain we the human form,  
 In His Grace shall we attain deliverance.  
 Of Him Nanak, we should thus know that,  
 Everywhere is He, Himself, His governance.(4)



V

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥  
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥  
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥  
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥  
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥  
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

Thāpiā na jāe kītā na hoe.  
Āpe āp(i) nirañjan(u) soe.  
Jin(i) seviā tin(i) pāiā mān(u).  
Nānak gāviai guṇī nidhān(u).  
Gāviai suṇiai man(i) rakhiai bhāo.  
Dukh(u) parhar(i) sukh(u) ghar(i) lai jāe.

Neither begotten, nor a deified stone,  
The Lord Immaculate, is Self-Grown.  
Those who worship Him, honours gain,  
Nanak, let us praise the Virtues' Main.  
Sing praises, listen, love in the heart keep,  
Thus vanquish pain and bliss within reap.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ,  
 ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥  
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ,  
 ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥  
 ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ,  
 ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥  
 ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
 ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ,  
 ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੫॥

Gurmukh(i) nādaṅg Gurmukh(i) vedaṅg,  
 Gurmukh(i) rahiā samāi.  
 Gur(u) īsar(u) gur(u) gorakh(u) barmā,  
 gur(u) pārbatī māi.  
 Je hau jāṇā ākhā nāhi,  
 kahṇā kathan(u) na jāi.  
 Gurā ik deh(i) bujhāi.  
 Sabhnā jīā kā ik(u) dātā,  
 so mai visar(i) na jāi.(5)

The Guru-Word is Divine Melody, Lore Divine,  
 The Guru-Word pervades every spot.  
 The Guru life creates, sustains and stills,  
 Potence every kind, the Guru has got.  
 Were I to know, would fail to describe,  
 For to do so, is not a mortals' lot.  
 O' Guru, let me be this Truth taught  
 Of all beings there is but one Lord,  
 May I forget that Sovran Lord not.(5)

# VI

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ, ਵਿਣੁ ਭਾਟੇ ਕਿ ਨਾਇ ਕਰੀ॥  
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ, ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥  
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ, ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ, ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥੬॥

Tirath(i) nāvā je tis(u) bhāvā, viṇ(u) bhāṇe ke nāe karī.  
Jetī sirath(i) upāī vekhā, viṇ(u) karmā ke milai lai.  
Mat(i) vich(i) ratan javāhar māṇik, je ik gur kī sikh suṇī.

Gurā ik deh(i) bujhāi.

Sabhnā jiā kā ik(u) dātā, so mai visar(i) na jāi.(6)

At Tiratha would I bathe if He approve,  
Sans His approval bathing avails not.  
In His world before me I perceive,  
Nothing without His Grace is got.  
Our understanding is enormously enriched,  
If the Guru-Word imbues our thought.  
O' Guru, let me be this Truth taught  
Of all beings there is but one Lord,  
May I forgot that Sovran Lord not.(6)

## VII

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ, ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥  
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ, ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥  
 ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ, ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥  
 ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ, ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥  
 ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ, ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥  
 ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ, ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥  
 ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ, ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

Je jug chāre ārjā, hor dasūṇi hoe.  
 Navā khaṇḍā vich(i) jāṇīai, nāl(i) chalai sabh(u) koe.  
 Chaṅgā nāo rakhāe kai, jas(u) kīrat(i) jag(i) le-e.  
 Je tis(u) nadar(i) na āvai, ta vāt na puchhai ke.  
 Kīṭā aṇdar(i) kīṭ(u) kar(i), dosī dos(u) dhare.  
 Nānak nirguṇ(i) guṇ(u) kare, guṇvantiā guṇ(u) de.  
 Tehā koe na sujhai, je tis(u) guṇ(u) koe kare.(7)

If a man's life-span of Yugas four,  
 Ten times in duration grows.  
 In all the countinents gets he known,  
 The world entire him follows.  
 And he wins a name pre-eminent,  
 In praise the world ecstatic goes.  
 If he goes bereft of Thy Grace,  
 Everyone a cold shoulder shows.  
 He turns into the lowliest of worms,  
 The vilest on him accusal throws.  
 Virtueless He Virtuous turns, O, Nanak,  
 On the virtuous, Virtues bestows.  
 No one can I perceive anywhere,  
 Who like-wise Virtues endows.(7)

VII

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥  
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥  
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥  
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

Suṇiai sidh pīr sur(i) nāth.  
Suṇiai dharat(i) dhaval ākās.  
Suṇiai dīp loa pātāl.  
Suṇiai poh(i) na sakai kāl(u).  
Nānak bhagṭā sadā vigās(u).  
Suṇiai dūkh pāp kā nās(u).(8)

Listening, makes Sidhs, Pirs, Surs and Naths,  
Listening, keeps earth, stars on their paths.  
Listening, sustains the earthly sphere,  
Listening, dispels death's preying fear.  
His votaries, Nanak eternally bliss relish,  
By Listening, their sins and sorrows perish.(8)

IX

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥  
 ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥  
 ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥  
 ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥  
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
 ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

Suṇiai isar(u) barmā ind(u).  
 Suṇiai mukh(i) sālāhaṇ maṇd(u).  
 Suṇiai jog jugat(i) tan(i) bhed.  
 Suṇiai sāsāt siṁmrit(i) ved.  
 Nānak bhagṭā sadā vigās(u).  
 Suṇiai dūkh pāp kā nās(u).(9)

By Listening, all the godly virtues, realise,  
 By Listening, the foul their Lord eulogise.  
 By Listening, realise the powers within concealed,  
 By Listening, is the spirit of scriptures revealed.  
 His votaries, Nanak eternally bliss relish,  
 By Listening, their sins and sorrows perish.(9)

X

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥  
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥  
ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥  
ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

Suṇiai sat(u) saṁtokh giān(u).  
Suṇiai aṭhsaṭh(i) kā isnān(u).  
Suṇiai paṛ(i) paṛ(i) pāveh mān(u).  
Suṇiai lāgai sahaj(i) dhiān(u).  
Nānak bhagṭā sadā vigās(u).  
Suṇiai dūkh pāp kā nās(u).(10)

By Listening Truth, Content, Lore gain,  
Listening, is bathing at all the Tirathas amain.  
By Listening, all scholastic honours attain,  
By Listening, communion with Him obtain.  
His votaries, Nanak eternally bliss relish,  
By Listening, their sins and sorrows perish.(10)

# XI

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥  
 ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥  
 ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥  
 ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥  
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
 ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

Suṇiai sarā guṇā ke gāh.  
 Suṇiai sekh pīr pāt(i)sāh.  
 Suṇiai andhe pāveh rāh(u).  
 Suṇiai hāth hovai asgāh(u).  
 Nānak bhagtā sadā vigās(u).  
 Suṇiai dūkh pāp kā nās(u). (11)

By Listening, the ocean of virtues we discern,  
 By Listening, power spiritual, temporal earn.  
 By Listening, the nescient on the true path turn,  
 By Listening, of the mysteries of life we learn.  
 His votaries, Nanak eternally bliss relish,  
 By Listening, their sins and sorrows perish.(11)



## XII

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥  
ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥  
ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Mañne kī gat(i) kahī na jāe.  
Je ko kahai pichhai pachhutāe.  
Kāgad(i) kalam na likhaṇhār(u).  
Mañne kā bah(i) karan(i) vichār(u).  
Aisā Nām(u) nirañjan(u) hoe.  
Je ko mañn(i) jāṇai man(i) koe.(12)

Ineffable is his state, who his self surrenders,  
Repents the man who its account renders.  
No paper can suffice, no pen, no writer so fit,  
When to ponder over him they closet and sit.  
Such is the Naam of the Lord Immaculate,  
In surrender were one Him to contemplate.(12)

## XIII

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥  
 ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥  
 ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥  
 ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੩॥

Mañnai surat(i) hovai man(i) budh(i).  
 Mañnai sagal bhavaṇ kī sudh(i).  
 Mañnai muh(i) choṭā nā khāe.  
 Mañnai jam kai sāth(i) na jāe.  
 Aisā Nām(u) nirañjan(u) hoe.  
 Je ko mañn(i) jāṇai man(i) koe.(13)

On surrendering, the mind wakes and wisdom gains,  
 On surrendering, transvision of the world one obtains.  
 On surrendering, suffers not the sin's subtle blows,  
 On surrendering, to Yama's abode one never goes.  
 Such is the Naam of the Lord Immaculate,  
 In surrender were one Him to contemplate.(13)

XIV

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥  
ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥  
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥  
ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥੧੪॥

Maṁnai mārag(i) ṭhāk na pāe.  
Maṁnai pat(i) sio pargaṭ(u) jāe.  
Maṁnai mag(u) na chalai paṁth(u).  
Maṁnai dharam seti sanbaṁdh(u).  
Aisā Nām(u) niraṁjan(u) hoe.  
Je ko maṁn(i) jāṇai man(i) koe.(14)

On surrendering, nothing at all impedes one's way,  
On surrendering, with honours and glory walk away.  
On surrendering, never on the devious lanes one treads,  
On surrendering, ever the virtuous ways one weds.  
Such is the Naam of the Lord Immaculate,  
In surrender were one Him to Contemplate.(14)

## XV

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥  
 ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥  
 ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥  
 ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥  
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

Mañnai pāveh mokh(u) duār(u).  
 Mañnai parvārai sādhar(u).  
 Mañnai tarai tāre gur(u) sikh.  
 Mañnai Nānak bhavai na bhikh.  
 Aisā Nām(u) nirāṅjan(u) hoe.  
 Je ko mañn(i) jāṇai man(i) koe.(15)

On surrendering, one attains the liberated state,  
 On surrendering, one doth one's kin liberate.  
 On surrendering, one ferries others across,  
 On surrendering, one runs not after dross.  
 Such is the Naam of the Lord Immaculate,  
 In surrender were one Him to Contemplate.(15)

# XVI

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥  
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥  
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥  
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥  
 ਜੇ ਕੋ ਕਹੈ ਕਹੈ ਵੀਚਾਰੁ ॥  
 ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥  
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥  
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

Pañch parvāṇ pañch pardhān(u).  
 Pañche pāveh dargah(i) mān(u).  
 Pañche soheh dar(i) rājān(u).  
 Pañchā kā gur(u) ek(u) dhiān(u).  
 Je ko kahai karai vīchār(u).  
 Karte kai karṇai nāhī sumār(u).  
 Dhaul(u) dharam(u) daiā kā pūt(u).  
 Sañtokh(u) thāp(i) rakhiā jin(i) sūt(i).

The Elect are prized, the Elect preside,  
 In His Court, the Elect are glorified.  
 In kingly courts, the Elect look dignified,  
 In Guru's contemplation the Elect abide.  
 Were anyone to count, consider and tell,  
 Beyond man 'tis on His Glories to dwell.  
 Not the Bull, but His law, born of His Grace,  
 Keeps the earth placed equi-poised in space.

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥  
 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥  
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥  
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥  
 ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥  
 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥  
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥  
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

Je ko bujhai hovai sachiār(u).  
 Dhavlai upar(i) ketā bhār(u).  
 Dhartī hor(u) parai hor(u) hor(u).  
 Tis te bhār(u) talai kavan(u) jor(u).  
 Jīa jāṭ(i) raṅgā ke nāv.  
 Sabhnā likhiā vuṛī kalām.  
 Eh(u) lekhā likh(i) jāṇai koe.  
 Lekhā likhiā ketā hoe.

Were anyone to delve deeper and sift,  
 What a load for the fabled Bull to lift ?  
 Earths above, below and beyond them,  
 Who supports all of them ad infinitum ?  
 Creatures all of countless kind and hue,  
 With His flowing pen the Lord drew.  
 His Nature, were one to write and count,  
 To what huge dimensions would it mount ?

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥  
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੰਣੁ ਕੂਤੁ ॥  
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥  
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥  
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

Ketā tāṇ(u) suālihu rūp(u).  
 Ketī dāt(i) jāṇai kauṇ(u) kūṭ(u).  
 Kitā pasāo eko kavāo.  
 Tis te hoe lakh dariāo.  
 Kudrat(i) kavaṇ kahā vichār(u).  
 Vāriā na jāvā ek vār.  
 Jo tudh(u) bhāvai sāi bhalī kār.  
 Tū sadā salāmat(i) Nirāṅkār.(16)

His Might stupendous, His Forms grandiose,  
 Infinite His Boons, who can it all disclose ?  
 With a single utterance caused He the expanse,  
 And lakhs of life-forms sprang into existence.  
 How can this mite Thy Vast Glories proclaim,  
 I am no sacrifice to Thee worth the name.  
 Whatever Thou Willest for me as good I acclaim,  
 O' Formless ! Thou art abiding and ever the same.(16)

## XVII

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥  
 ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥  
 ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥  
 ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥  
 ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥  
 ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

Asaṅkh jap asaṅkh bhāo.  
 Asaṅkh pūjā asaṅkh tap tāo.  
 Asaṅkh grāṇth mukh(i) ved pāṭh.  
 Asaṅkh jog man(i) raheh udās.  
 Asaṅkh bhagat guṇ giān vīchār.  
 Asaṅkh satī asaṅkh dātār.

Many love Him devoutly, many dwell in recitations,  
 Many are busy in his worship, many in mortifications.  
 Many from the Vedas and scriptures read, intonate,  
 Many Yogis who keep mentally in a detached state.  
 Many devotees His Virtues and His Lore declaim,  
 Many are the pious and givers in charity's name.



ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥  
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥  
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥੧੭॥

Asaṅkh sūr muh bhakh sār.  
Asaṅkh mon(i) liv lāe tār.  
Kudrat(i) kavaṇ kahā vichār(u).  
Vāriā na jāvā ek vār.  
Jo tudh(u) bhāvai sāi bhali kār.  
Tu sadā salāmat(i) Niraṅkār.(17)

Many the brave who steely blows put to shame,  
Many silence-sworn who fix Him in mind-frame.  
How can this mite Thy Vast Glories proclaim,  
I am no sacrifice to Thee worth the name.  
Whatever Thou Willest for me as good I acclaim,  
O' Formless ! Thou art abiding and ever the same.(17)

# XVIII

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥  
 ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥  
 ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥  
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥  
 ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥  
 ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥  
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

Asaṅkh mūrakh aṅdh ghor.  
 Asaṅkh chor harām-khor.  
 Asaṅkh amar kar(i) jāh(i) jor.  
 Asaṅkh galvaḍh hatiā kamāh(i).  
 Asaṅkh pāpī pāp(u) kar(i) jāh(i).  
 Asaṅkh kūṛiār kūṛe phirāh(i).  
 Asaṅkh malechh mal(u) bhakh(i) khāh(i).

Countless fools deep nescience imbibe  
 Countless thieves who on others thrive  
 Countless tyrants with brute force drive  
 Countless cut-throats with killings persist  
 Countless sinners increase their sins's list  
 Countless the false who in falsehood exist  
 Countless the evil minds on slime subsist

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥  
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

Asaṅkh niṇdak sir(i) karaiḥ bhār(u).  
Nānak(u) nich(u) kahai vichār(u).  
Vāriā na jāvā ek vār.  
Jo tudh(u) bhāvai sāi bhalī kār.  
Tū sadā salāmat(i) Nirāṅkār. (18)

Countless with slander their minds maim,  
Lowly Nanak, the impious doth name.  
How can this mite Thy Vast Glories proclaim,  
I am no sacrifice to Thee worth the name.  
Whatever Thou Willest for me as good I acclaim,  
O' Formless ! Thou art abiding and ever the same.(18)

## XIX

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥  
 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥  
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥  
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥  
 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥  
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥  
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

Asaṅkh nāv asaṅkh thāv.  
 Agaṇm agaṇm asaṅkh loa.  
 Asaṅkh kaheh sir(i) bhār(u) hoe.  
 Akhri Nām(u) akhri sālāh.  
 Akhri giān(u) git guṇ gāh.  
 Akhri likhaṇ(u) bolaṇ(u) bāṇ(i).  
 Akhrā sir(i) saṇjog(u) vakhāṇ(i).

Countless the abodes, countless the names  
 Countless the regions beyond human reach  
 The word countless the human mind shames.  
 By words we name Him, by words Him eulogise,  
 Words of His Virtues, Hymns and Lore apprise.  
 Words help write, express and language form,  
 The words about our ordained fate us inform.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥  
 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥  
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥  
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥  
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥  
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

Jin(i) eh(i) likhe tis(u) sir(i) nāh(i).  
 Jiv phurmāe tiv tiv pāh(i).  
 Jetā kitā tetā nāo.  
 Viṇ(u) nāvai nāhi ko thāo.  
 Kudrat(i) kavaṇ kahā vichār(u).  
 Vāriā na jāvā ek vār.  
 Jo tudh(u) bhāvai sāi bhali kār.  
 Tū sadā salāmat(i) Nirāṅkār.(19)

No fates bind Him, who inscribes our fates,  
 We do and receive whatsoever the Lord dictates.  
 Whatever He hath created, doth His Naam bear,  
 Devoid of the Sovran's Naam no place is there.  
 How can this mite Thy Vast Glories proclaim,  
 I am no sacrifice to Thee worth the name.  
 Whatever Thou Willest for me as good I acclaim,  
 O' Formless ! Thou art abiding and ever the same.(19)

## XX

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥  
 ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥  
 ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥  
 ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥  
 ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥  
 ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Bhariai hath(u) pair(u) tan(u) deh.  
 Pāṇi dhotai utras(u) kheh.  
 Mūt paliti kapaṛ(u) hoe.  
 De sābūṇ(u) laiai oh(u) dhoe.  
 Bhariai mat(i) pāpā kai saṅg(i).  
 Oh(u) dhopai nāvai kai raṅg(i).

When with dirt our limbs and body get smeared,  
 Washing them with water, the dirt is cleared.  
 When with filth gets begrimed our raiment,  
 We wash it clean applying ample detergent.  
 When our mind gets soiled with sin's defilement,  
 It can only be cleansed with Naam-imbueement.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥  
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥  
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥  
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

Puñnī pāpī ākhaṇ(u) nāh(i).  
Kar(i) kar(i) karṇā likh(i) lai jāh(u).  
Āpe bij(i) āpe hī khāh(u).  
Nānak hukmī āvoh jāh(u).(20)

Sinner ! Virtuous ! are not mere terms to know,  
As the impress of our actions with us they go.

We gather the fruit of whatsoever we sow,  
Nanak ! as ordained by the Lord we come and go.(20)

## XXI

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥  
 ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥  
 ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥  
 ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥  
 ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥  
 ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥  
 ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥  
 ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

Tirath(u) tap(u) daiā dat(u) dān(u).  
 Je ko pāvai til kā mān(u).  
 Suṇiā maṇniā man(i) kitā bhāo.  
 Aṇtargat(i) tirath(i) mal(i) nāo.  
 Sabh(i) guṇ tere mai nāhi koe.  
 Viṇ guṇ kīte bhagat(i) na hoe.  
 Suast(i) āth(i) bāṇī barmāo.  
 Sat(i) suhāṇ(u) sadā man(i) chāo.

Pilgrimages, Austerities, Mercy and Charity,  
 Might earn, merit worth a grain of sesame.  
 Who listen, surrender, within love maintain,  
 Cleanse themselves at the Inner Fountain.  
 All Virtues are Thine, not any lies with me,  
 Without their bestowal cannot worship thee.  
 Hail His Hymnology, Infinite, sweet, supernal,  
 The mind is ever in beatitude with bloom eternal.



ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ, ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥  
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ, ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥  
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ, ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥  
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ, ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥  
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ, ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥  
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ, ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Kavaṇ(u) su velā vakhat(u) kavaṇ(u), kavaṇ thit(i) kavaṇ(u) vār(u).  
Kavaṇ(i) si rutī māh(u) kavaṇ(u), jit(u) hoā ākār(u).  
Vel na pāīā paṇḍatī, je hovai lekh(u) purāṇ(u).  
Vakhat(u) na pāio kādiā, je likhan(i) lekh(u) qurāṇ(u).  
Thit(i) vār(u) nā jogī jāṇai, rut(i) māh(u) nā koī.  
Jā Kartā sirṭhī kau sāje, āpe jāṇai soī.

What month and season, what time and morn,  
What date and day, when the world was born.  
Pandits failed to find it and pen it in a Puran,  
Qazis couldn't learn of it to put it in Quran.  
Moment, month and day by the Yogis is not known,  
The Creator who made the universe, knows it alone.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ, ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥  
 ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ, ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥  
 ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ, ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥  
 ਨਾਨਕ ਜੇ ਕੋ ਆਪੈ ਜਾਣੈ, ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

Kiv kar(i) ākhā kiv sālāhī, kio varnī kiv jāṇā.  
 Nānak ākhaṇ(i) sabh(u) ko ākhai, ik dū ik(u) siāṇā.  
 Vaḍā Sāhib(u) vaḍī nāī, kitā jā kā hovai.  
 Nānak je ko āpau jāṇai, agai gaiā na sohai.(21)

How to describe Thy glory, How to know of Thee,  
 And how to Thy Virtues eulogise,  
 Nanak, everyone in his own way tells Thy glory,  
 Each one deeming himself all the more wise.  
 The Sovran Lord is great, His glory is grandiose,  
 What He Wills that takes place,  
 Nanak, If one claims to be effective, much to know,  
 At His Court he loses face.(21)

## XXII

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥  
 ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ, ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥  
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ, ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥  
 ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ, ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥  
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ, ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Pātālā pātāl lakh āgāsā āgās.  
 Oṛak oṛak bhāl(i) thake, ved kahan(i) ik vāt.  
 Sahas athārah kahan(i) katebā, asulū ik(u) dhāt(u).  
 Lekhā hoe ta likhīai, lekhai hoe viṇās(u).  
 Nānak vaḍā ākhīai, āpe jānai āp(u).(22)

Millions of rigions are there beyond reach,  
 Millions of azure firmaments there be.  
 At last the searching Vedas wearily cried,  
 'There is no knowing of His Entirety'.  
 Eighteen thousand, say the Semitic scriptures,  
 'Tis the One's infinitude in reality.  
 Of the reckonable can a reckoning be,  
 All reckonings fizzle out in futility.  
 Nanak, extol the Sovran as the sublimest,  
 He alone discerns His own grandiosity.(22)

## XXIII

ਸਾਲਾਹੀ ਸਾਲਾਹਿ, ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥  
 ਨਦੀਆ ਅਤੈ ਵਾਹ, ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ॥  
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ, ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥  
 ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ, ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ॥੨੩॥

Sālāhī sālāh(i), eti surat(i) na pāiā.  
 Nadiā atai vāh, pavaiḥ samuṇd(i) na jāṇiah(i).  
 Samuṇd sāh sultān, gir-hā seti māl(u) dhan(u).  
 Kīṛī tul(i) na hovnī, je tis(u) manoh na visrah(i).(23)

The eulogists ever their Lord eulogise,  
 Yet no perception of Him they earn.  
 As rivers and streams that the ocean swell,  
 Can never of its grandiose glory learn.  
 Mighty monarchs ruling vast domains,  
 With wealth heaped high as mountains.  
 Can never with a little ant compare,  
 Who is eternally of her Lord aware.(23)

# XXIV

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥  
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥  
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥  
 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

Añt(u) na siphti kahan(i) na añt(u).  
 Añt(u) na karṇai deṇ(i) na añt(u).  
 Añt(u) na vekhan(i) suṇaṇ(i) na añt(u).  
 Añt(u) na jāpai kiā man(i) mañt(u).  
 Añt(u) na jāpai kitā ākār(u).  
 Añt(u) na jāpai pārāvār(u).  
 Añt kārṇ(i) kete bil-lāh(i).  
 Tā ke añt na pāe jāh(i).

Endless are His accounts, His praises sans end,  
 Endless His doings, His bestowings sans end.  
 Endless the sights, the sounds never end,  
 There is no knowing of What He doth intend.  
 Of His created Expanse no limits can we ween,  
 The extreme ends of His Creation can not be seen.  
 His limits have baffled countless of men,  
 His limits are beyond every mortals' ken.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥  
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥  
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥  
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥  
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥  
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥  
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

Eh(u) aṁt(u) na jāṇai koe.  
 Bahutā kahiai bahutā hoe.  
 Vadhā sāhib(u) ūchā thāo.  
 Ūche upar(i) ūchā nāo.  
 Evadh(u) ūchā hovai koe.  
 Tis(u) ūche kau jāṇai soe.  
 Jevadh āp(i) jāṇai āp(i) āp(i).  
 Nānak nadri karmī dāt(i).(24)

No one about the limits of Thy Expanse knows,  
 Much we describe it, awhile greater it grows.  
 Great is the Lord, His Mansion is very lofty,  
 Higher than the highest is His grandiosity.  
 Were there any other personage as high,  
 He alone could the Lord's Stature espy.  
 How Grandiose He is, none but He alone knows,  
 Nanak in His Gracious Aspect, boons He bestows.(24)

XXV

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥  
ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥  
ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥  
ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥  
ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥  
ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥  
ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥  
ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥  
ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

Bahutā karam(u) likhiā nā jāe.  
Vaḍā dātā til(u) na tamāe.  
Kete maṅgeh jodh apār.  
Ketiā gaṇat nahi vīchār(u).  
Kete khap(i) tuṭah(i) vekār.  
Kete lai lai mukar(u) pāh(i).  
Kete mūrakh khāhī khāh(i).  
Ketiā dūkh bhūkh sad mār.  
Eh(i) bhi dāt(i) terī dātār.

Great is His Munificence, no one can pen it,  
Of coveting, the Bounteous, has not a wee bit.  
Countless warriors before Him supplicate,  
Sans count are others who at His Portals wait,  
Countless indulge in sin, their lives vitiate.  
Countless from Him receive, His giving deny,  
Countless fools avidly eat, His Hand do not espy.  
Countless always want and sorrow do face,  
This too, O' Bounteous is a facet of Thy Grace.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥  
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥  
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥  
 ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥  
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥  
 ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥  
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥  
 ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

Baṁd(i) khalāsi bhāṇai hoe.  
 Hor(u) ākh(i) na sakai koe.  
 Je ko khāik(u) ākhaṇ(i) pāe.  
 Oh(u) jāṇai jetiā muh(i) khāe.  
 Āpe jāṇai āpe de-e.  
 Ākheh si bhi keī ke-e.  
 Jis no bakhse siphāt(i) sālāh.  
 Nānak pāt(i)sāhi pāt(i)sāh(u).(25)

The captive soul in His Will gets free,  
 Of no other way can suggest anybody.  
 If some foolish one dares to suggest otherwise,  
 What blows he receives, shall soon realise.  
 He knows and bestows as He deems fit,  
 But only a few rare ones this verity admit.  
 On whom He bestows the boon of His eulogy,  
 Nanak, the greatest of all sovereigns is He.(25)



XXVI

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥  
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥  
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥  
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥  
ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥  
ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

Amul guṇ amul vāpār.  
Amul vāpārie amul bhaṇḍār.  
Amul āveh amul lai jāh(i).  
Amul bhāe amulā samāh(i).  
Amul(u) dharam(u) amul(u) dibāṇ(u).  
Amul(u) tul(u) amul(u) parvāṇ(u).

Priceless are His Virtues, Priceless is His Trade,  
Priceless His Wares, Priceless who in them trade.  
Priceless are the buyers, Priceless is what they buy,  
Priceless who love Him, Priceless in His essence lie.  
Priceless is His Code, Priceless is His Court-Celestial,  
Priceless are His weights, Priceless His Scales Supernal.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥  
 ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥  
 ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥  
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥  
 ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥  
 ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

Amul(u) bakhsis amul(u) nisāṇ(u).  
 Amul(u) karam(u) amul(u) phurmāṇ(u).  
 Amulo amul(u) ākhiā na jāe.  
 Ākh(i) ākh(i) rahe liv lāe.  
 Ākheh ved pāṭh purāṇ.  
 Ākheh paṛe kareh vakhiāṇ.

Priceless His Bounties, Priceless His sign of Approval,  
 Priceless His Grace benign, Priceless His Commands Regal.

He is beyond description and beyond evaluation,  
 His describers remained lost in His contemplation.  
 The Vedas and Puranas His glories try to describe,  
 The Learned ones for His State's portrayal strive.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥  
ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥  
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥  
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥  
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥  
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

Ākheh barme ākheh ind.  
Ākheh gopī tai goviṇd.  
Ākheh isar ākheh sidh.  
Ākheh kete kīte budh.  
Ākheh dānav ākheh dev.  
Ākheh sur(i) nar mun(i) jan sev.

Busy describing Him are Indars and Brahmas,  
Busy describing Him are Gopies and Krishanas.

Busy describing Him are Issar as well Sidhas,  
Busy describing Him are His created many Budhas.

Busy describing Him are gods as well the demons,  
Busy describing Him are sages, saints, godly persons.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥  
 ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥  
 ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥  
 ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥  
 ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥  
 ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥  
 ਜੇ ਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ ॥  
 ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

Kete ākheh ākhaṇ(i) pāh(i).  
 Kete kah(i) kah(i) uṭh(i) uṭh(i) jāh(i).  
 Ete kite hor(i) kareh(i).  
 Tā ākh(i) na sakeh kei ke-e.  
 Jevaḍ(u) bhāvai tevaḍ(u) hoe.  
 Nānak jāṇai sāchā soe.  
 Je ko ākhai bol(u) vigār(u).  
 Tā likhiāi sir(i) gāvārā gāvār(u).(26)

Many are busy describing Him, many trying to do so,  
 Many after describing, in turn from the world go.  
 Were the Sovran Lord as many more beings to create,  
 Even then no one shall be able His glory to state.  
 His Expanse enlarges according to His Will own,  
 Nanak about its extents knows the Sovran alone.  
 Were some loud-mouthed one, to know, makes a claim,  
 As the greatest of all fools we shall so him name.(26)

# XXVII

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ,  
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥  
ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ,  
ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥  
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ,  
ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥  
ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ,  
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

So dar(u) kehā so ghar(u) kehā,  
jit(u) baih sarab samāle.  
Vāje nād anek asaṅkhā,  
kete vāvaṇ-hāre.  
Kete rāg pari sio kahian(i),  
kete gāvaṇ-hāre.  
Gāveh tuhno paṇ(u) pāṇi baisaṅtar(u),  
gāvai rājā dharam(u) duāre.

How Grand Thy Portals, how Lofty Thy Mansion,  
From whence Thy all Thou tend.  
Infinite the notes that echo around,  
Countless to their playing attend.  
Many musical modes, measures are sung,  
Many minstrels their voices to it lend.  
Winds, waters and fires Thee eulogise,  
Sings Dharamraj who doth Thee attend.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ,  
 ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥  
 ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ,  
 ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥  
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ,  
 ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥  
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ,  
 ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥

Gāveh chit(u) gupat(u) likh(i) jāṇaih,  
 likh(i) likh(i) dharam(u) vichāre.  
 Gāveh isar(u) barmā devī,  
 sohan(i) sadā savāre.  
 Gāveh ind idāṣaṇ(i) baiṭhe,  
 devtiā dar(i) nāle.  
 Gāveh sidh samādhi aṇdar(i),  
 gāvan(i) sādḥ vichāre.

The recording angels Chit, Gupt sing,  
 While over their records they bend.  
 Issar, Brahma and Devi Thee eulogize,  
 Eternal grace to whom do thou lend.  
 Indar seated on his throne sings Thee,  
 His godlings singing with his blend.  
 Sadhus deep in thoughts Thee eulogize,  
 Entranced Sidhas into songs transcend.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ,  
ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥  
ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ,  
ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥  
ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ,  
ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥  
ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ,  
ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

Gāvan(i) jati sati santokhī,  
gāveh vīr karāre.  
Gāvan(i) paṇḍit paṛan(i) rakhīsar,  
jug(u) jug(u) vedā nāle.  
Gāveh mohaniā man(u) mohan(i),  
surgā machh paiāle.  
Gāvan(i) ratan upāe tere,  
aṭh-saṭh(i) tīrath nāle.

The righteous, celibate, continent sing,  
Also sing the warriors much toughened.  
Scholars and sages Thy eulogies sing,  
Reciting from the Vedas sans end.  
Sing the mind enticing comely damsels,  
From heaven, earth and the nether end.  
The jewels shaped by Thy hands sing,  
And places where the pilgrims wend.

ਗਾਵਹਿ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰਾ,  
ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥  
ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ,  
ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥  
ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ,  
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥  
ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ,  
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Gāveh jodh mahā-bal sūrā,  
gaveh khāṇī chāre.  
Gāveh khaṇḍ maṇḍal varbhaṇḍā,  
kar(i) kar(i) rakhe dhāre.  
Seī tudh(u)no gāveh jo tudh(u) bhāvan(i),  
rate tere bhagat rasāle.  
Hor(i) kete gāvan(i) se mai chit(i) na āvan(i),  
Nānak(u) kiā vīchāre.

Mighty warriors, super heroes sing,  
All beings to singing of Thee attend.  
Regions, spheres, cosmoramas Thee sing,  
That Thou creating in space suspend.  
Sing Thy love-imbued, Thy devotion-hued,  
On whom Thy approval Thou extend.  
Sing others many kind, now not in mind,  
Nanak, their count cannot apprehend.



ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ,  
 ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥  
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ,  
 ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥  
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ,  
 ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥  
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ,  
 ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥

Soī soī sadā sach(u) sāhib(u),  
 sāchā sāchī nāī.  
 Hai bhī hosī jāe na jāsī,  
 rachnā jin(i) rachāī.  
 Raṅgī raṅgī bhāti kar(i) kar(i) jinsī,  
 māiā jin(i) upāī.  
 Kar(i) kar(i) vekhai kitā āpṇā,  
 jiv tis dī vadiāī.

He alone is ever the Lord Eternal,  
 Eternally doth His Naam stay.  
 He is, shall be and shall not cease,  
 Who created the cosmic sway.  
 Making beings of diverse forms, hues,  
 He ushered in the Maya's play.  
 Creating He surveys His handi-work,  
 Such is His magnificent way.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ,  
 ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥  
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ,  
 ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥੨੭॥

Jo tis(u) bhāvai soī karsī,  
 hukam(u) na karṇā jāī.  
 So pāt(i)sāh(u) sāhā pāt(i)sāhib(u),  
 Nānak rahan(u) rajāī.(27)

He does whatsoever that He Wills,  
 No one can at all order Him, aye.  
 Sovran Lord of the sovereigns is He,  
 Nanak let us all His Will obey.(27)

## XXVIII

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ,  
 ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥  
 ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ,  
 ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥  
 ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ,  
 ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ,  
 ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

Muñdā sañtokh(u) saram(u) pat(u) jholi,  
 dhiān kī kareh bibhūt(i).  
 Khinṭhā kāl(u) kuārī kāiā,  
 jugat(i) ḍaṇḍā partit(i).  
 Āi pañthī sagal jamāti,  
 man(i) jītai jag(u) jīt(u).  
 Ādes(u) tisai ādes(u).  
 Ād(i) anil(u) anād(i) anāhat(i),  
 jug(u) jug(u) eko ves(u).(28)

O' Yogi

Have ear-rings of content, endeavour's bowl,  
 Thy body with the ashes of meditation smear.  
 Be chaste, make Death's awareness thy cloak,  
 Holding the staff of faith, thy life steer.  
 Make the universal love thy chosen creed,  
 Thy mind restrain thus the worldly snare clear.  
 Hail ! All Hail ! All Hail ! to Thee,  
 Sans Beginning, the Pure, Primal, Eternal,  
 Through all the ages, the same Thou be.(28)

## XXIX

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ,  
 ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥  
 ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ,  
 ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥  
 ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ,  
 ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ,  
 ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

Bhugat(i) giān(u) daiā bhaṇḍāraṇ(i),  
 ghaṭ(i) ghaṭ(i) vājeh nād.  
 Āp(i) nāth(u) nāthī sabh jā kī,  
 ridh(i) sidh(i) avrā sād.  
 Saṁjog(u) vijog(u) due kār chalāveh,  
 lekhe āveh bhāg.  
 Ādes(u) tisai ādes(u).  
 Ād(i) anil(u) anād(i) anāhat(i),  
 jug(u) jug(u) eko ves(u).(29)

O' Yogi

The food of knowledge, compassion doles,  
 Of Divine Repast heart beats are the calls.  
 He is the Lord, His creations, He controls,  
 The savour of psychic powers and self palls.  
 Through Unions, Disunions all life regulates,  
 To all and sundry their destined lot falls.  
 Hail ! All Hail ! All Hail ! to Thee,  
 Sans Beginning, the Pure, Primal, Eternal,  
 Through all the ages, the same Thou be.(29)

XXX

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ, ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥  
 ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ, ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥  
 ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ, ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥  
 ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ, ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ, ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

Ekā māi jugat(i) viāi, tin(i) chele parvāṇ(u).  
 Ik(u) saṁsāri ik(u) bhaṇḍāri, ik(u) lāe dībāṇ(u).  
 Jiv tis(u) bhāvai tivai chalāvai, jiv hovai phurmāṇ(u).  
 Oh(u) vekhai onā nadar(i) na āvai, bahutā eh(u) viḍāṇ(u).  
 Ādes(u) tisai ādes(u).

Ād(i) anil(u) anād(i) anāhat(i), jug(u) jug(u) eko ves(u).(30)

'Tis believed, somehow Maya conceived,  
 And brought forth the fabled Trinity.  
 The first life fills, the last life stills,  
 The second sustains human entity.  
 Nay, it all transpires, whatso He desires,  
 As commands the Sovran Almighty.  
 By Him are all seen, by all is He unseen,  
 The greatest of marvels in reality.  
 Hail ! All Hail ! All Hail ! to Thee,  
 Sans Beginning, the Pure, Primal, Eternal,  
 Through all the ages, the same Thou be.(30)

## XXXI

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥  
 ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥  
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥  
 ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥  
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ,  
 ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥੩੧॥

Āsaṇ(u) loe loe bhaṇḍār.  
 Jo kichh(u) pāiā su ekā vār.  
 Kar(i) kar(i) vekhai sirjaṇhār(u).  
 Nānak sache kī sāchī kār.  
 Ādes(u) tisai ādes(u).  
 Ād(i) anil(u) anād(i) anāhat(i),  
 jug(u) jug(u) ēko ves(u).(31)

His dwelling and store is everywhere,  
 It is once that He stored all His Ware.

Creating tends the Creator with care,  
 Nanak, the Eternal's works certainty bear.

Hail ! All Hail ! All Hail ! to Thee,  
 Sans Beginning, the Pure, Primal, Eternal,  
 Through all the ages, the same Thou be.(31)

XXXII

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ, ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥  
ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ, ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥  
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ, ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥  
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ, ਕੀਟਾ ਆਈ ਰੀਸ ॥  
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ, ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

Ik dū jibhau lakh hoh(i), lakh hoveh lakh vīs.  
Lakh(u) lakh(u) gerā ākhiaih, ek(u) nām(u) jagdīs.  
Et(u) rāh(i) pat(i) pavarīā, charīai hoe ikīs.  
Suṇ(i) galā ākās kī, kiṭā āī ris.  
Nānak nadrī pāīai, kūṛī kūṛai ṭhīs.(32)

Were a single tongue to become one lakh,  
Then into twenty lakh tongues to proliferate.  
Lakhs of times each one of the tongues,  
The One Sovran's Naam were to intonate.  
These are the steps to the Lord's abode,  
Mounting them we meet with our Mate.  
On hearing of such celestial doings,  
The worms desire them to emulate.  
Nanak only in His Grace is He attained,  
All else as the false's bragging berate.(32)

## XXXIII

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥  
 ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥  
 ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥  
 ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥  
 ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥  
 ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥  
 ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥  
 ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

Ākhaṇ(i) jor(u) chupai nah jor(u).  
 Jor(u) na maṅgaṇ(i) deṇ(i) na jor(u).  
 Jor(u) na jīvaṇ(i) maraṇ(i) nah jor(u).  
 Jor(u) na rāj(i) māl(i) man(i) sor(u).  
 Jor(u) na surtī giān(i) vichār(i).  
 Jor(u) na jugtī chhuṭai saṁsār(u).  
 Jis(u) hath(i) jor(u) kar(i) vekhai soe.  
 Nānak utam(u) nīch(u) na koe.(33)

No power to say anything or keep silent,  
 No power to beg anything or to present.  
 No power over our living or death's descent,  
 No power to rule or gain pelf which dement.  
 No power to awareness, lore, reasoning gain,  
 No power by some ingenuity to salvation attain.  
 Who only has the potence, creates, tending spies,  
 Nanak, no one by himself high or low place occupies.(33)



# XXXIV

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥  
 ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥  
 ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥  
 ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥  
 ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥  
 ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥  
 ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

Rāṭī            ruti            thiti            vār.  
 Pavaṇ            pāṇī            agni            pātāl.  
 Tis(u) vich(i) dharti thāp(i) rakhi dharamsāl.  
 Tis(u) vich(i) jā jūgat(i) ke raṅg.  
 Tin    ke            nām            anek    anant.  
 Karmī            karmī            hoe            vichār(u).  
 Sachā            āp(i)            sachā            darbār(u).

Amid seasons, months, nights, days,  
 Air, water and fire and in space,  
 The earth as Field of Righteous Action is set in place.  
 On this creatures of diverse hues abound,  
 Whose names and numbers are beyond count.  
 Each one's actions receive verdicts due,  
 True is He, Himself, His court is True.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥  
 ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥  
 ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥  
 ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

Tithai sohan(i) pañch parvāṇ(u).  
 Nadri karam(i) pavai nisāṇ(u).  
 Kach pakāi othai pāe.  
 Nānak gaiā jāpai jāe.(34)

The Elect therein look very dignified,  
 As the mark of Grace is there applied.  
 On earth the raw beings perfection earn,  
 Nanak, on getting at His court, this we learn.(34)

XXXV

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥  
 ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥  
 ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ, ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥  
 ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ, ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥  
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ, ਕੇਤੇ ਧੁ ਉਪਦੇਸ ॥

Dharam khaṇḍ kā eho dharam(u).  
 Giān khaṇḍ kā ākhoh karam(u).  
 Kete pavaṇ pāṇī vaisāntar, kete kān mahes.  
 Kete barme ghāṛat(i) ghāṛiaih, rūp raṅg ke ves.  
 Ketīā karam bhūmi mer kete, kete dhū updes.

That was the righteous action sphere's account,  
 Of Cosmic knowledge's sphere here do I recount.  
 Countless are the kinds of air, water and fire,  
 Countless Krishanas and Maheshas are there.  
 Countless Brahmas are being chiselled around,  
 Countless forms, colours and features who bear.  
 Countless are Meru Mounts, lands of just action,  
 Countless kinds of Dhru sermons resound everywhere.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ, ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥  
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ, ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥  
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ, ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥  
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ, ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥  
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ, ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥੩੫॥

Kete ind chañd sūr kete, kete mañḍal des.  
 Kete sidh budh nāth kete, kete devi ves.  
 Kete dev dānav mun(i) kete, kete ratan samuñd.  
 Ketīā khāṇī ketīā bāṇī, kete pāt nariñd.  
 Ketīā surtī sevak kete, Nānak ant(u) na ant(u).(35)

Countless are the Suns, Moons and Indras,  
 Countless the Cosmic Galaxies exist there.  
 Countless are the Sidhas, Budhas and Naths,  
 Countless are the goddesses in diverse wear.  
 Countless are the gods, demons and sages,  
 Countless are the Jewels and the seas.  
 Countless are the languages, Countless life-forms,  
 Countless the kings and the Majesties.  
 Countless the Meditation Modes the Votaries countless,  
 Nanak in wonderment no end to it sees.(35)

# XXXVI

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥  
 ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥  
 ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥  
 ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥  
 ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥  
 ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥  
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

Giān khaṇḍ maih giān(u) parchaṇḍ(u).  
 Tithai nād binod koḍ anaṇḍ(u).  
 Saram khaṇḍ kī bāṇī rūp(u).  
 Tithai ghāṛat(i) ghaṛīai bahut(u) anūp(u).  
 Tā kiā galā kathīā nā jāh(i).  
 Je ko kahai pichhai pachhutāe.  
 Tithai ghaṛīai surat(i) mat(i) man(i) budh(i).  
 Tithai ghaṛīai surā sidhā kī sudh(i).(36)

The sphere of knowledge with infinite knowledge abounds,  
 Here is the enjoyment of infinite sights and sounds.  
 The sphere of Divine action deals with loveliness,  
 Herein are the rendering of chisellings peerless.  
 The renderings herein are impossible to describe,  
 Later on repents the person who did so strive.  
 Here mentations and consciousness are honed fine,  
 Chiselled the sage's insight and penetration divine.(36)

## XXXVII

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥  
 ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥  
 ਤਿਥੈ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰ ॥  
 ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥  
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥  
 ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

Karam khaṇḍ kī bāṇī jor(u).  
 Tithai hor(u) na koī hor(u).  
 Tithai jodh mahā-bal sūr.  
 Tin maih Rām(u) rahiā bharpūr.  
 Tithai sito sitā mahimā māh(i).  
 Tā ke rūp na kathne jāh(i).

In the sphere of Grace it is all oneness,  
 There is no other, no feeling of otherness.  
 There are warriors possessed of great potency,  
 They are fully imbued with the Lord's presence.  
 Engrossed are they ever in their Lord's eulogy,  
 No words can ever pen their peerless beauty.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥  
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥  
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥  
ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥  
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥  
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Nā oh(i) maraih na ṭhāge jāh(i).  
Jin kai Rām(u) vasai man māh(i).  
Tithai bhagat vasah(i) ke loa.  
Kareh anaṇḍ(u) sachā man(i) soe.  
Sach khaṇḍ vasai Nirāṅkār(u).  
Kar(i) kar(i) vekhai nadar(i) nihāl.

Never do they die, never deluded can they be.  
In whose mind dwells the all pervading Deity,  
Votaries from the worlds all over therein reside.  
Their minds eternally in True beatitude abide,  
In the Domain of Truth, the Formless One lies.  
Creating awhile, He tends with gracious eyes,

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥  
 ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥  
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥  
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥  
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥  
 ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

Tithai khaṇḍ maṇḍal varbhaṇḍ.  
 Je ko kathai ta aṇt na aṇt.  
 Tithai loa loa ākār.  
 Jiv jiv hukam(u) tivai tiv kār.  
 Vekhai vigsai kar(i) vīchār(u).  
 Nānak kathnā karaṛā sār(u).(37)

All the regions, systems and galaxies there lie,  
 If one tries to describe, His limits ones mind defy.  
 Dispersed there are habitations and forms all,  
 Whatsoever He commands so doth it all befall.  
 He surveys everything, smiles musing withal,  
 Nanak, its description is the hardest of all.(37)



XXXVIII

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥  
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥  
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥  
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Jat(u) pāhārā dhiraj(u) suniār(u).  
Ahran(i) mat(i) ved(u) hathiār(u).  
Bhau khalā agan(i) tap tāo.  
Bhāṇḍā bhāo amrit(u) tit(u) ḍhāl(i).  
Gharīai sabad(u) sachī ṭaksāl.  
Jin kau nadar(i) karam(u) tin kār.  
Nānak nadrī nadar(i) nihāl.(38)

In the Smithy of Chastity, as Smith acts Stoicism,  
Perception makes the Anvil, tools made of Wisdom.  
Lord's awe is the Bellows, fire burns of Austerity,  
The Crucible of Devotion, Naam Nectar to contain,  
In this True Mint our lives the true mould attain.  
Whom He espies with Grace, this doing they obtain,  
Nanak blest by His Gracious Look in bliss remain.(38)

ਸਲੋਕੁ ॥

SALOK(U).

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ, ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥  
 ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ, ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥  
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ, ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥  
 ਕਰਮੀ ਆਪੋ ਆਪਣੀ, ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥  
 ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ, ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥  
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ, ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Pavan(u) gurū pāṇī pitā, mātā dharat(i) mahat(u).  
 Divas(u) rāt(i) doe dāi dāiā, khelai sagal jagat(u).  
 Chaṅgiāiā buriāiā, vāchai dharam(u) hadūr(i).  
 Karmī āpo āpaṇī, ke neṛai ke dūr(i).  
 Jinī Nām(u) dhiāiā, gae masakat(i) ghāl(i).  
 Nānak te mukh ujle, keti chhuṭī nāl(i).

Shalok

Blessed with air, water, psyche, parents,  
 In mother Earth's, playfield vast.  
 Day and Night are the nurses, male, female,  
 All human beings play till they last.  
 All our good deeds and all evil actions,  
 By Dharamraj before Him detailed are.  
 As our actions merit, in Lord-awareness,  
 We are placed near or very far.  
 Those who dwelt on His Naam assiduously,  
 Did in their travailing succeed.  
 Nanak, their faces were lit with radiance,  
 With them, many others got freed.

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

**ਜਾਪੁ ॥**

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਛਪੈ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ, ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥  
ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ, ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥

Ik Oaṅkār Sat(i)gurprasād(i).

**JĀP(U).**

Sirī Mukhvāk Pāt(i)sāhī 10 (Dasvīh).

**Chhapai Chhand. Tva Prasād(i).**

Chakkra chihan ar(u) baran jāṭ(i), ar(u) pāt(i) nahin jeh.  
Rūp raṅg ar(u) rekh bhekh, koū kah(i) na sakat keh.

The Lord is One and He can be attained through the  
grace of the True Guru.

**JAAP SAHIB**

The Sacred Utterance of the Tenth Sovereign.

**Chhapai Chhand. By Thy Grace.**

Thou hast, O' Lord, no mark or features,  
Neither caste, nor colour, nor any clan.  
What is Thy form and what Thy raiments ?  
What lines of fate, recount who can ?

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ, ਅਮਿਤੋਜਿ ਕਹਿੰਜੈ ॥  
 ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣ, ਸਾਹੁ ਸਾਹਾਣਿ ਗਣਿਜੈ ॥  
 ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ, ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥  
 ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ, ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥

Achal mūrat(i) anbhau prakās, amitoj(i) kahijjai.  
 Koṭ(i) indra indrāṇ, sāh(u) sāhāṇ(i) gaṇijjai.  
 Tribhavaṇ mahīp sur nar asur, net net ban triṇ kahat.  
 Tav sarab Nām kathai kavan, karam Nām barnat sumat(i).(1)

Thou, Being Eternal, Self-Enlightened,  
 Of limitless potency art Thou hymnodised.  
 As the Lord, of countless Indras, considered,  
 As the Sovran of countless kings eulogised.  
 Thou, Sovran of the Universe, whom ineffable,  
 Each demon, god, man and blade proclaims.  
 Who can describe, O' Lord, Thy Naam True?  
 The wise of Thy deeds, assign Thee names.(1)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮਸਤੰ ਅਕਾਲੇ ॥ ਨਮਸਤੰ ਕ੍ਰਿਪਾਲੇ ॥  
ਨਮਸਤੰ ਅਰੂਪੇ ॥ ਨਮਸਤੰ ਅਨੂਪੇ ॥੨॥  
ਨਮਸਤੰ ਅਭੇਖੇ ॥ ਨਮਸਤੰ ਅਲੇਖੇ ॥  
ਨਮਸਤੰ ਅਕਾਏ ॥ ਨਮਸਤੰ ਅਜਾਏ ॥੩॥  
ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥  
ਨਮਸਤੰ ਅਨਾਮੇ ॥ ਨਮਸਤੰ ਅਠਾਮੇ ॥੪॥

**Bhujang Prayāt Chhaṇḍ.**

Namastwaṅg akāle. Namastwaṅg kripāle.  
Namastaṅg arūpe. Namastaṅg anūpe.(2)  
Namastaṅg abhekhe. Namastaṅg alekhe.  
Namastaṅg akāe. Namastaṅg ajāe.(3)  
Namastaṅg agañje. Namastaṅg abhañje.  
Namastaṅg anāme. Namastaṅg aṭhāme.(4)

**Bhujang Prayaat Chhaṇḍ**

Hail ! Thou, the Eternal, Thou, the Merciful, Hail !  
Hail ! Thou, the Formless, Thou, the Peerless, Hail.(2)  
Hail ! Thou, the Garbless, Thou, the Formless Hail !  
Hail ! Thou, the Incorporeal, Thou, the Innascible Hail.(3)  
Hail ! Thou, the Invincible, Thou, the Infrangible Hail.  
Hail ! Thou, the Nomenless, Thou, the Mansionless Hail.(4)

ਨਮਸਤੰ ਅਕਰਮੰ ॥ ਨਮਸਤੰ ਅਧਰਮੰ ॥  
 ਨਮਸਤੰ ਅਨਾਮੰ ॥ ਨਮਸਤੰ ਅਧਾਮੰ ॥੫॥  
 ਨਮਸਤੰ ਅਜੀਤੇ ॥ ਨਮਸਤੰ ਅਭੀਤੇ ॥  
 ਨਮਸਤੰ ਅਬਾਹੇ ॥ ਨਮਸਤੰ ਅਵਾਹੇ ॥੬॥  
 ਨਮਸਤੰ ਅਨੀਲੇ ॥ ਨਮਸਤੰ ਅਨਾਦੇ ॥  
 ਨਮਸਤੰ ਅਛੇਦੇ ॥ ਨਮਸਤੰ ਅਗਾਧੇ ॥੭॥  
 ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥  
 ਨਮਸਤੰ ਉਦਾਰੇ ॥ ਨਮਸਤੰ ਅਪਾਰੇ ॥੮॥

Namastaṅg akarmaṅg. Namastaṅg adharmāṅg.  
 Namastaṅg anāmaṅg. Namastaṅg adhāmaṅg.(5)  
 Namastaṅg ajīte. Namastaṅg abhīte.  
 Namastaṅg abāhe. Namastaṅg adhāhe.(6)  
 Namastaṅg anile. Namastaṅg anāde.  
 Namastaṅg achhede. Namastaṅg agādhe.(7)  
 Namastaṅg agaṅje. Namastaṅg abhaṅje.  
 Namastaṅg udāre. Namastaṅg apāre.(8)

Hail ! Thou, above ritualism, Thou, above cultism Hail !  
 Hail ! Thou, the Nameless, Thou, the Homeless Hail.(5)  
 Hail ! Thou, the Unconquerable, Thou, the Unquailing Hail.  
 Hail ! Thou, the Shoveless, Thou, the Shoreless Hail.(6)  
 Hail ! Thou, the Impeccable, Thou, the Primordial Hail !  
 Hail ! Thou, the Inseparable, Thou, the Inscrutable Hail.(7)  
 Hail ! Thou, the Infallible, Thou the Infriable Hail !  
 Hail ! Thou, the Bounteous, Thou the Boundless Hail.(8)

ਨਮਸਤੰ ਸੁ ਏਕੈ ॥ ਨਮਸਤੰ ਅਨੇਕੈ ॥  
 ਨਮਸਤੰ ਅਭੂਤੇ ॥ ਨਮਸਤੰ ਅਜੂਪੇ ॥੯॥  
 ਨਮਸਤੰ ਨਿਕਰਮੇ ॥ ਨਮਸਤੰ ਨਿਭਰਮੇ ॥  
 ਨਮਸਤੰ ਨਿਦੇਸੇ ॥ ਨਮਸਤੰ ਨਿਭੇਸੇ ॥੧੦॥

Namastaṅg su ekai. Namastaṅg anekai.  
 Namastaṅg abhūte. Namastaṅg ajūpe.(9)  
 Namastaṅg nrikarme. Namastaṅg nribharme.  
 Namastaṅg nridese. Namastaṅg nribhese.(10)

Hail ! Thou, the Mono-shaped,  
 Thou ,the Multi-shaped Hail !  
 Hail ! Thou, the Unsubstanced,  
 Thou, the Uncontained Hail.(9)  
 Hail ! Thou, the Sans-doings,  
 Thou, the Sans-doubting Hail !  
 Hail ! Thou, the Sans-dwelling,  
 Thou, the Sans-dressing Hail.(10)

ਨਮਸਤੰ ਨਿਨਾਮੇ ॥ ਨਮਸਤੰ ਨਿਕਾਮੇ ॥  
 ਨਮਸਤੰ ਨਿਧਾਤੇ ॥ ਨਮਸਤੰ ਨਿਘਾਤੇ ॥੧੧॥  
 ਨਮਸਤੰ ਨਿਧੂਤੇ ॥ ਨਮਸਤੰ ਅਭੂਤੇ ॥  
 ਨਮਸਤੰ ਅਲੋਕੇ ॥ ਨਮਸਤੰ ਅਸੋਕੇ ॥੧੨॥

Namastaṅg nrināme. Namastaṅg nrikāme.  
 Namastaṅg nridhāte. Namastaṅg nrighāte.(11)  
 Namastaṅg nridhūte. Namastaṅg abhūte.  
 Namastaṅg aloke. Namastaṅg asoke.(12)

Hail ! Thou, the Nomen-less,  
 Thou, the Passionless Hail !  
 Hail ! Thou, the Immaterial,  
 Thou, the Immortal Hail.(11)  
 Hail ! Thou, the Immovable,  
 Thou, the Impeccable Hail.  
 Hail ! Thou, the Viewless,  
 Thou, the Woe-less Hail.(12)



ਨਮਸਤੰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤੰ ਅਥਾਪੇ ॥  
ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ ॥੧੩॥  
ਨਮਸਤੰ ਅਗਾਹੇ ॥ ਨਮਸਤੰ ਅਬਾਹੇ ॥  
ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ ॥ ਨਮਸਤੰ ਅਸਰਗੇ ॥੧੪॥

Namastaṅ nritāpe. Namastaṅ athāpe.  
Namastaṅ trimāne. Namastaṅ nidhāne.(13)  
Namastaṅ agāhe. Namastaṅ abāhe.  
Namastaṅ tribarge. Namastaṅ asarge.(14)

Hail ! Thou, the Untroubled,  
Thou, the Un-installed, Hail !  
Hail ! Thou, the Honoured-omni,  
Thou, the cosmic-Treasury Hail.(13)  
Hail ! Thou, the Un-fathomable,  
Thou, the Un-pushable, Hail !  
Hail ! Thou, the Tri-Moded,  
Thou, the Un-created, Hail.(14)

ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ ॥ ਨਮਸਤੰ ਸੁਜੋਗੇ ॥  
 ਨਮਸਤੰ ਅਰੰਗੇ ॥ ਨਮਸਤੰ ਅਭੰਗੇ ॥੧੫॥  
 ਨਮਸਤੰ ਅਗੰਮੇ ॥ ਨਮਸਤਤਤੁ ਰੰਮੇ ॥  
 ਨਮਸਤੰ ਜਲਾਸਰੇ ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ ॥੧੬॥

Namastaṅg prabhoge. Namastaṅg sujoge.  
 Namastaṅg araṅge. Namastaṅg abhaṅge.(15)  
 Namastaṅg agaṅme. Namastast(u) raṅme.  
 Namastaṅg jalāsre. Namastaṅg nirāsre.(16)

Hail ! Thou, the Sybarite,  
 Thou, the Anchorite, Hail !  
 Hail ! Thou, the Impeccable,  
 Thou, the Imperishable Hail.(15)  
 Hail ! Thou, the Reach-less,  
 Thou, the Beauteous Hail !  
 Hail ! Thou, the Life-Sustainer,  
 Thou, the Self-Sustainer Hail.(16)

ਨਮਸਤੰ ਅਜਾਤੇ ॥ ਨਮਸਤੰ ਅਪਾਤੇ ॥  
 ਨਮਸਤੰ ਅਮਜਬੇ ॥ ਨਮਸਤਸਤੁ ਅਜਬੇ ॥੧੭॥  
 ਅਦੇਸੰ ਅਦੇਸੇ ॥ ਨਮਸਤੰ ਅਭੇਸੇ ॥  
 ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ ॥੧੮॥

Namastaṅg ajāte. Namastaṅg apāte.  
 Namastaṅg amajbe. Namastast(u) ajbe.(17)  
 Adesaṅg adese. Namastaṅg abhese.  
 Namastaṅg nridhāme. Namastaṅg nribāme.(18)

Hail ! Thou, the Caste-less,  
 Thou, the Clan-less Hail !  
 Hail ! Thou, the irreligious,  
 Thou, the marvellous Hail.(17)  
 Salutations to the Stateless,  
 Thou, the Stole-less Hail !  
 Hail ! Thou, the House-less,  
 Thou, the Spouse-less Hail.(18)

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥  
 ਨਮੋ ਸਰਬ ਰੂਪੇ ॥ ਨਮੋ ਸਰਬ ਭੂਪੇ ॥੧੯॥  
 ਨਮੋ ਸਰਬ ਖਾਪੇ ॥ ਨਮੋ ਸਰਬ ਥਾਪੇ ॥  
 ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੦॥

Namo sarab kāle. Namo sarab diāle.  
 Namo sarab rūpe. Namo sarab bhūpe.(19)  
 Namo sarab khāpe. Namo sarab thāpe.  
 Namo sarab kāle. Namo sarab pāle.(20)

Hail ! Thou, the omni-Annihilator,  
 Thou, the omni-Commiserator Hail !

Hail ! Thou, the omni-Form,  
 Thou, the omni-Raiser Hail.(19)

Hail ! Thou, the omni-Erazer,  
 Thou, the omni-Lord Hail !

Hail ! Thou, the omni-Searer,  
 Thou, the omni-Rearer Hail.(20)

ਨਮਸਤਸਤੁ ਦੇਵੈ ॥ ਨਮਸਤੰ ਅਭੇਵੈ ॥  
ਨਮਸਤੰ ਅਜਨਮੇ ॥ ਨਮਸਤੰ ਸੁਬਨਮੇ ॥੨੧॥  
ਨਮੋ ਸਰਬ ਗਉਨੇ ॥ ਨਮੋ ਸਰਬ ਭਉਨੇ ॥  
ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਨਮੋ ਸਰਬ ਭੰਗੇ ॥੨੨॥

Namastast(u) devai. Namastaṅg abhevai.  
Namastaṅg ajanme. Namastaṅg subanme.(21)  
Namo kāl gaune. Namo sarab bhaune.  
Namo sarab raṅge. Namo sarab bhaṅge.(22)

Hail ! Thou, the Splendrous,  
Thou, the Nebulous Hail !  
Hail ! Thou, the Self-Creator,  
Thou, the Pro-creator Hail.(21)  
Hail ! Thou, the omni-Pervading,  
Thou, the omni-Abiding Hail !  
Hail ! Thou, the omni-Gracer,  
Thou, the omni-Effacer Hail.(22)

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮਸਤਸਤੁ ਦਿਆਲੇ ॥  
 ਨਮਸਤੰ ਅਬਰਨੇ ॥ ਨਮਸਤੰ ਅਮਰਨੇ ॥੨੩॥  
 ਨਮਸਤੰ ਜਰਾਰੰ ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ ॥  
 ਨਮੋ ਸਰਬ ਧੰਧੇ ॥ ਨਮੋ ਸਤ ਅਬੰਧੇ ॥੨੪॥

Namo sarab kāle. Namastast(u) diāle.  
 Namastaṅg abarne. Namastaṅg amarne.(23)  
 Namastaṅg jarāraṅg. Namastaṅg kritāraṅg.  
 Namo sarab dhaṅdhe. Namo sat abāṅdhe.(24)

Hail ! Thou, the Death's Decimator,  
 Thou, the Commiserator Hail !  
 Hail ! Thou, the Achromic,  
 Thou, the Olamic Hail.(23)  
 Hail ! Thou, the eld-Searer,  
 Thou, the Redeemer Hail !  
 Hail ! Thou, the omni-Involved,  
 Thou, the truly-Absolved, Hail.(24)

ਨਮਸਤੰ ਨਿਸ਼ਾਕੇ ॥ ਨਮਸਤੰ ਨਿਬਾਕੇ ॥  
 ਨਮਸਤੰ ਰਹਿਮੇ ॥ ਨਮਸਤੰ ਕਰੀਮੇ ॥੨੫॥  
 ਨਮਸਤੰ ਅਨੰਤੇ ॥ ਨਮਸਤੰ ਮਹੰਤੇ ॥  
 ਨਮਸਤਸਤੁ ਰਾਗੇ ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ ॥੨੬॥

Namastaṅg nrisāke. Namastaṅg nribāke.  
 Namastaṅg rahime. Namastaṅg karime.(25)  
 Namastaṅg anaṅte. Namastaṅg mahaṅte.  
 Namastast(u) rāge. Namastaṅg suhāge.(26)

Hail ! Thou, the Kin-less,  
 Thou, the Dauntless Hail !  
 Hail ! Thou, the Merciful,  
 Thou, the Bountiful Hail.(25)  
 Hail ! Thou, the Un-endee,  
 Thou, the Grandee Hail !  
 Hail ! Thou, the Devoted,  
 Thou, the Blessed Hail.(26)

ਨਮੋ ਸਰਬ ਸੋਖੰ ॥ ਨਮੋ ਸਰਬ ਪੋਖੰ ॥  
 ਨਮੋ ਸਰਬ ਕਰਤਾ ॥ ਨਮੋ ਸਰਬ ਹਰਤਾ ॥੨੭॥  
 ਨਮੋ ਜੋਗ ਜੋਗੇ ॥ ਨਮੋ ਭੋਗ ਭੋਗੇ ॥  
 ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੮॥

Namo sarab sokhaṅg. Namo sarab pokhaṅg.  
 Namo sarab kartā. Namo sarab hartā.(27)  
 Namo jog joge. Namo bhog bhoge.  
 Namo sarab diāle. Namo sarab pāle.(28)

Hail ! Thou, the omni-Searer,  
 Thou, the omni-Rearer Hail !  
 Hail ! Thou, the omni-Creator,  
 Thou, the omni-Extirpator Hail.(27)  
 Hail ! Thou, the ace-Anchorite,  
 Thou, the super-Sybarite Hail !  
 Hail ! Thou, the omni-Clement,  
 Thou, the omni-Provident Hail.(28)



ਚਾਚਰੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥  
ਅਰੂਪ ਹੈਂ ॥ ਅਨੂਪ ਹੈਂ ॥  
ਅਜੂ ਹੈਂ ॥ ਅਭੂ ਹੈਂ ॥੨੯॥  
ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥  
ਅਨਾਮ ਹੈਂ ॥ ਅਕਾਮ ਹੈਂ ॥੩੦॥  
ਅਧੇ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥  
ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥੩੧॥

**Chācharī Chhand. Tva Prasād(i).**

Arūp haiṁ. Anūp haiṁ.  
Ajū haiṁ. Abhū haiṁ.(29)  
Alekh haiṁ. Abhekh haiṁ.  
Anām haiṁ. Akām haiṁ.(30)  
Adhe haiṁ. Abhe haiṁ.  
Ajit haiṁ. Abhit haiṁ.(31)

**Chaachari Chhand. By Thy Grace.**

Formless Thou art, Peerless art Thou  
Birthless Thou art, Bodyless art Thou.(29)  
Probeless Thou art, Robeless art Thou  
Nomenless Thou art, Passionless art Thou.(30)  
Inscrutable Thou art, Irrevealable art Thou  
Unconquerable Thou art, Unaffrightable art Thou.(31)

ਤ੍ਰਿਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥  
 ਤ੍ਰਿਬਰਗ ਹੈਂ ॥ ਅਸਰਗ ਹੈਂ ॥੩੨॥  
 ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥  
 ਅਜੇ ਹੈਂ ॥ ਅਜਾਦਿ ਹੈਂ ॥੩੩॥  
 ਅਜਨਮ ਹੈਂ ॥ ਅਬਰਨ ਹੈਂ ॥  
 ਅਭੂਤ ਹੈਂ ॥ ਅਭਰਨ ਹੈਂ ॥੩੪॥  
 ਅਗੰਜ ਹੈਂ ॥ ਅਭੰਜ ਹੈਂ ॥  
 ਅਭੁਝ ਹੈਂ ॥ ਅਭੰਝ ਹੈਂ ॥੩੫॥

Trimān haiṁ. Nidhān haiṁ.  
 Tribarg haiṁ. Asarg haiṁ.(32)  
 Anīl haiṁ. Anād(i) haiṁ.  
 Aje haiṁ. Ajād(i) haiṁ.(33)  
 Ajanam haiṁ. Abarn haiṁ.  
 Abhūt haiṁ. Abharn haiṁ.(34)  
 Agaṁj haiṁ. Abhaṁj haiṁ.  
 Ajhūjh haiṁ. Ajhaṁjh haiṁ.(35)

Paramount Thou art, Virtue's Fount art Thou  
 Cosmic Cause Thou art, Uncaused art Thou.(32)  
 Impeccable Thou art, Primeval art Thou  
 Triumphal Thou art, Source Primal art Thou.(33)  
 Innascible Thou art, Indenominational art Thou  
 Unsubstantial Thou art, Unraisable art Thou.(34)  
 Invincible Thou art, Imperishable art Thou  
 Invulnerable Thou art, Inviolable art Thou.(35)

ਅਮੀਕ ਹੈਂ ॥ ਰਫੀਕ ਹੈਂ ॥  
 ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥੩੬॥  
 ਨ੍ਰਿਬੁਝ ਹੈਂ ॥ ਅਸੂਝ ਹੈਂ ॥  
 ਅਕਾਲ ਹੈਂ ॥ ਅਜਾਲ ਹੈਂ ॥੩੭॥  
 ਅਲਾਹ ਹੈਂ ॥ ਅਜਾਹ ਹੈਂ ॥  
 ਅਨੰਤ ਹੈਂ ॥ ਮਹੰਤ ਹੈਂ ॥੩੮॥  
 ਅਲੀਕ ਹੈਂ ॥ ਨ੍ਰਿਸ਼ੀਕ ਹੈਂ ॥  
 ਨ੍ਰਿਲੰਭ ਹੈਂ ॥ ਅਸੰਭ ਹੈਂ ॥੩੯॥

Amik haiṁ. Rafik haiṁ.  
 Adhaṁdh haiṁ. Abaṁdh haiṁ.(36)  
 Nribhūjh haiṁ. Asūjh haiṁ.  
 Akāl haiṁ. Ajāl haiṁ.(37)  
 Alāh haiṁ. Ajāh haiṁ.  
 Anaṁt haiṁ. Mahaṁt haiṁ.(38)  
 Alik haiṁ. Nrisrik haiṁ.  
 Nrilanbh haiṁ. Asanbh haiṁ.(39)

Most-Profound Thou art, Friend sound art Thou  
 Unentangled Thou art, Unshackled art Thou.(36)  
 Unintelligible Thou art, Inconceivable art Thou  
 Imperishable Thou art, Inviolable art Thou.(37)  
 Reachless Thou art, Abodeless art Thou  
 Endless Thou art, Supremus art Thou.(38)  
 Limitless Thou art, Peerless art Thou  
 Sans-prop Thou art, Self-begot art Thou.(39)

ਅਗੰਮ ਹੈਂ॥ ਅਜੰਮ ਹੈਂ॥  
 ਅਭੂਤ ਹੈਂ॥ ਅਭੂਤ ਹੈਂ॥੪੦॥  
 ਅਲੋਕ ਹੈਂ॥ ਅਸੋਕ ਹੈਂ॥  
 ਅਕਰਮ ਹੈਂ॥ ਅਭਰਮ ਹੈਂ॥੪੧॥  
 ਅਜੀਤ ਹੈਂ॥ ਅਭੀਤ ਹੈਂ॥  
 ਅਬਾਹ ਹੈਂ॥ ਅਗਾਹ ਹੈਂ॥੪੨॥  
 ਅਮਾਨ ਹੈਂ॥ ਨਿਧਾਨ ਹੈਂ॥  
 ਅਨੇਕ ਹੈਂ॥ ਫਿਰਿ ਏਕ ਹੈਂ॥੪੩॥

Agan̄m haiṇ. Ajan̄m haiṇ.  
 Abhūt haiṇ. Achhūt haiṇ.(40)  
 Alok haiṇ. Asok haiṇ.  
 Akarm haiṇ. Abharm haiṇ.(41)  
 Ajit haiṇ. Abhit haiṇ.  
 Abāh haiṇ. Agāh haiṇ.(42)  
 Amān haiṇ. Nidhān haiṇ.  
 Anek haiṇ. Phir(i) ek haiṇ.(43)

Unattainable Thou art, Non-generable art Thou  
 Incorporeal Thou art, Intangible art Thou.(40)  
 Invisible Thou art, Inviolable art Thou  
 Sans-ritualism Thou art, Sans-dualism art Thou.(41)  
 Resistless Thou art, Fearless art Thou  
 Shoveless Thou art, Fathomless art Thou.(42)  
 Sans-measure Thou art, Virtue's Treasure art Thou  
 Omni-form Thou art, Uni-form art Thou.(43)

### ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥  
 ਨਮੋ ਦੇਵ ਦੇਵੇ ॥ ਅਭੇਖੀ ਅਭੇਵੇ ॥੪੪॥  
 ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥  
 ਨਮੋ ਸਰਬ ਗਉਣੇ ॥ ਨਮੋ ਸਰਬ ਭਉਣੇ ॥੪੫॥  
 ਅਨੰਗੀ ਅਨਾਥੇ ॥ ਨਿਸੰਗੀ ਪ੍ਰਮਾਥੇ ॥  
 ਨਮੋ ਭਾਨ ਭਾਨੇ ॥ ਨਮੋ ਮਾਨ ਮਾਨੇ ॥੪੬॥

### Bhujang Prayāt Chhand.

Namo sarab māne. Samastī nidhāne.  
 Namō dev deve. Abhekhi abheve.(44)  
 Namō kāl kāle. Namō sarab pāle.  
 Namō sarab gauṇe. Namō sarab bhaṇe.(45)  
 Anaṅgi anāthe. Nrisaṅgi pramāthe.  
 Namō bhān bhāne. Namō mān māne.(46)

### Bhujang Prayaat Chhand

Hail ! the omni-adored, with everything stored  
 Hail ! the *Deus* Supremus, Garbless and Mysterious.(44)  
 Hail ! the Death's Eraser, Hail ! Thou the omni-Raiser  
 Hail ! the omni-Spreading, Hail ! the omni-Pervading.(45)  
 The Incorporeal, Self-Master, the Non-pareil Extirpator  
 Hail ! the Fount of Refulgence, Hail ! the Centre of Reverence.(46)

ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥ ਨਮੋ ਭਾਨ ਭਾਨੇ ॥  
 ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਤਾਨ ਤਾਨੇ ॥੪੭॥  
 ਨਮੋ ਨਿੱਤ੍ਰ ਨਿੱਤ੍ਰੇ ॥ ਨਮੋ ਨਾਦ ਨਾਦੇ ॥  
 ਨਮੋ ਪਾਨ ਪਾਨੇ ॥ ਨਮੋ ਬਾਦ ਬਾਦੇ ॥੪੮॥

Namo chaṇdra chaṇdre. Namō bhān bhāne.  
 Namō gīt gīte. Namō tān tāne.(47)  
 Namō nritt nritte. Namō nād nāde.  
 Namō pān pāne. Namō bād bāde.(48)

Hail ! the Diana's Translucance,  
 Hail ! the Apollo's Brilliance,  
 Hail ! the songs Quintessence,  
 Hail ! the melody's Mellifluence.(47)  
 Hail ! the Dance Celestial,  
 Hail ! the Melody Eternal,  
 Hail ! the Player Internal,  
 Hail ! the Drum Supernal.(48)

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਸਮਸਤੀ ਸਰੂਪੇ ॥  
ਪ੍ਰਭੰਗੀ ਪ੍ਰਮਾਥੇ ॥ ਸਮਸਤੀ ਬਿਭੂਤੇ ॥੪੯॥  
ਕਲੰਕੰ ਬਿਨਾ ਨੇਕਲੰਕੀ ਸਰੂਪੇ ॥  
ਨਮੋ ਰਾਜ ਰਾਜੇਸ਼੍ਵਰੰ ਪਰਮ ਰੂਪੇ ॥੫੦॥

Anāṅgī anāme. Samastī sarūpe.  
Prabhaṅgī pramāthe. Samastī bibhūte.(49)  
Kalaṅkaṅ binā ne-kalaṅkī sarūpe.  
Namo rāj rājeswarāṅ param rūpe.(50)

Sans name and limbs,  
in all forms in Essence,  
O' Wrecker of the wicked,  
Thine is all Oppulence.(49)  
Without any blemish,  
Thou, the Existence Sublime,  
Hail ! the King of kings,  
Thou, the Entity Prime.(50)

ਨਮੋ ਜੋਗ ਜੋਗੇਸ਼ੁਰੰ ਪਰਮ ਸਿੱਧੇ ॥  
 ਨਮੋ ਰਾਜ ਰਾਜੇਸ਼ੁਰੰ ਪਰਮ ਬ੍ਰਿਧੇ ॥੫੧॥  
 ਨਮੋ ਸਸਤ੍ਰ ਪਾਣੇ ॥ ਨਮੋ ਅਸਤ੍ਰ ਮਾਣੇ ॥  
 ਨਮੋ ਪਰਮ ਗਿਆਤਾ ॥ ਨਮੋ ਲੋਕ ਮਾਤਾ ॥੫੨॥  
 ਅਭੇਖੀ ਅਭਰਮੀ ਅਭੋਗੀ ਅਭੁਗਤੇ ॥  
 ਨਮੋ ਜੋਗ ਜੋਗੇਸ਼ੁਰੰ ਪਰਮ ਜੁਗਤੇ ॥੫੩॥  
 ਨਮੋ ਨਿਤ ਨਾਰਾਇਣੇ ਕ੍ਰੂਰ ਕਰਮੇ ॥  
 ਨਮੋ ਪ੍ਰੇਤ ਅਪ੍ਰੇਤ ਦੇਵੇ ਸੁਧਰਮੇ ॥੫੪॥

Namō jog jogeswarāṅg param siddhe.  
 Namō rāj rājeswarāṅg param bridhe.(51)  
 Namō sastra pāṇe. Namō astra māṇe.  
 Namō param giātā. Namō lok mātā.(52)  
 Abhekhi abharmi abhogi abhugte.  
 Namō jog jogeswarāṅg param jugte.(53)  
 Namō nitt nārāiṇe krūr karme.  
 Namō pret apret deve sudharme.(54)

Hail ! the King of yogis, Thou, the Sidha Supreme,  
 Hail ! the King of kings, Thou, Enjoying all esteem.(51)  
 Hail ! the weapon Weilder, Hail ! the missile Hurler,  
 Hail ! the Omniscient Hail ! Thou the cosmic Parent.(52)  
 Sansgarb, doubt and relishing, neither art, Thou relishable,  
 Hail ! the Sovran of yogis, Thou, the strategist most able.(53)  
 Hail ! Thou the ever Sustainer, the cruel acts Enactor,  
 Hail ! the Lord of all souls, Thou the benign Protector.(54)



ਨਮੋ ਰੋਗ ਹਰਤਾ ਨਮੋ ਰਾਗ ਰੂਪੇ ॥  
ਨਮੋ ਸਾਹ ਸਾਹਿ ਨਮੋ ਭੂਪ ਭੂਪੇ ॥੫੫॥  
ਨਮੋ ਦਾਨ ਦਾਨੇ ਨਮੋ ਮਾਨ ਮਾਨੇ ॥  
ਨਮੋ ਰੋਗ ਰੋਗੇ ਨਮਸਤੰ ਸਨਾਨੇ ॥੫੬॥

Namo rog hartā namo rāg rūpe.  
Namo sāh sāhaṅg namo bhūp bhūpe.(55)  
Namo dān dāne namo mān māne.  
Namo rog roge namastaṅg snāne.(56)

Hail ! the dispeller of all ills,  
Hail ! Thou the Being Affectionate,  
Hail ! the Sovran of sovereigns,  
Hail ! Thou the potentates' Potentate.(55)  
Hail ! the endower of endowment,  
Hail ! the Enjoyer of all respect,  
Hail ! the Annular of ailments,  
Hail ! Thou the Purifier Perfect.(56)

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ ॥ ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੇ ॥  
 ਨਮੋ ਇਸ਼ਟ ਇਸ਼ਟੇ ॥ ਨਮੋ ਤੰਤ੍ਰ ਤੰਤ੍ਰੇ ॥੫੭॥  
 ਸਦਾ ਸੱਚਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ ॥  
 ਅਨੁਪੇ ਅਰੁਪੇ ਸਮਸਤੁਲ ਨਿਵਾਸੀ ॥੫੮॥

Namo mañtra mañtraṅ. Namo jañtra jañtraṅ.  
 Namo iṣṭ iṣṭe. Namo tañtra tañtraṅ.(57)  
 Sadā sacchdā-nañd sarbaṅ praṇāsi.  
 Anūpe arūpe samastul nivāsi.(58)

Hail ! the Chant Celestial, Hail !  
 Thou the Spell Supernal,  
 Hail ! the God of godlings, Hail !  
 Thou the Amulet Eternal.(57)  
 The Eternal, ever Beatific,  
 Conscious the Omni-Feller,  
 The Being Peerless and Formless,  
 Thou, the Omni-Dweller.(58)

ਸਦਾ ਸਿਧਦਾ ਬੁਧਦਾ ਬ੍ਰਿਧ ਕਰਤਾ॥  
 ਅਧੋ ਉਰਧ ਅਰਧੰ ਅਘੰ ਓਘ ਹਰਤਾ॥੫੯॥  
 ਪਰੰ ਪਰਮ ਪਰਮੇਸੁਰੰ ਪ੍ਰੋਛ ਪਾਲੰ॥  
 ਸਦਾ ਸਰਬਦਾ ਸਿਧੰ ਦਾਤਾ ਦਿਆਲੰ॥੬੦॥  
 ਅਛੇਦੀ ਅਭੇਦੀ ਅਨਾਮੰ ਅਕਾਮੰ॥  
 ਸਮਸਤੋ ਪਰਾਜੀ ਸਮਸਤਸਤੁ ਧਾਮੰ॥੬੧॥

Sadā sidh-dā budh-dā bridh kartā.  
 Adho urdh ardhāṅg aghaṅg ogh hartā.(59)  
 Paraṅg param parmeswaraṅg prochh pālaṅg.  
 Sadā sarab-dā siddh dātā diālaṅg.(60)  
 Achhedī abhedī anāmaṅg akāmaṅg.  
 Samasto parāji samastast(u) dhāmaṅg.(61)

Ever Psychal powers,  
 intelligence and success Bestower,  
 At all Levels, in all regions,  
 ever malfeasance Mower.(59)  
 The Super Supreme Supremus,  
 Thou, the Sustainer Delitescant,  
 Perpetually Psychal powers Provider,  
 Thou the Being Clement.(60)  
 The Infrangible, Inscrutable,  
 Nameless and Sans Passion,  
 Everything Thou createth and  
 everywhere is Thy Mansion.(61)

ਤੇਰਾ ਜੋਰੁ ॥ ਚਾਚਰੀ ਛੰਦ ॥  
 ਜਲੇ ਹੈਂ ॥ ਥਲੇ ਹੈਂ ॥  
 ਅਭੀਤ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥੬੨॥  
 ਪ੍ਰਭੂ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥  
 ਅਦੇਸ ਹੈਂ ॥ ਅਭੇਸ ਹੈਂ ॥੬੩॥

**Terā Jor(u). Chācharī Chhand.**

Jale haiṁ. Thale haiṁ.  
 Abhīt haiṁ. Abhe haiṁ.(62)  
 Prabhū haiṁ. Ajū haiṁ.  
 Ades haiṁ. Abhes haiṁ.(63)

**Chaachari Chhand. Through Thy Potence**

In water Thou art, on ground art Thou  
 Unfearful Thou art, Unknowable art Thou.(62)  
 Lord Sovran Thou art, Unbegot art Thou  
 Stateless Thou art, Garbless art Thou.(63)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਅਗਾਧੇ ਅਬਾਧੇ ॥ ਅਨੰਦੀ ਸਰੂਪੇ ॥  
ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥੬੪॥  
ਨਮਸਤੁੰ ਨਿਨਾਥੇ ॥ ਨਮਸਤੁੰ ਪ੍ਰਮਾਥੇ ॥  
ਨਮਸਤੁੰ ਅਗੰਜੇ ॥ ਨਮਸਤੁੰ ਅਭੰਜੇ ॥੬੫॥  
ਨਮਸਤੁੰ ਅਕਾਲੇ ॥ ਨਮਸਤੁੰ ਅਪਾਲੇ ॥  
ਨਮੋ ਸਰਬ ਦੇਸੇ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ ॥੬੬॥

**Bhujang Prayāt Chhaṇḍ.**

Agādhe abādhe. Anāṇḍī sarūpe.  
Namo sarab māne. Samastī nidhāne.(64)  
Namastwaṅg nrināthe. Namastwaṅg pramāthe.  
Namastwaṅg agāṇje. Namastwaṅg abhaṇje.(65)  
Namastwaṅg akāle. Namastwaṅg apāle.  
Namo sarab dese. Namo sarab bhese.(66)

**Bhujang Prayaat Chhand**

The Unfathomable, the Unstoppable,  
Thou the Being blissful.  
Hail ! Thou the omni Venerable,  
Thou, the Treasure Universal.(64)  
Hail ! Thou the Self-Master,  
Hail ! Thou the Devastator.  
Hail ! Thou the Invincible,  
Hail ! Thou the Infrangible.(65)  
Hail ! Thou the Deathless,  
Hail ! Thou the Nurtureless.  
Hail ! Thou the omni-Dweller,  
Hail ! Thou the omni-Dresser.(66)

ਨਮੋ ਰਾਜ ਰਾਜੇ ॥ ਨਮੋ ਸਾਜ ਸਾਜੇ ॥  
 ਨਮੋ ਸ਼ਾਹ ਸ਼ਾਹੇ ॥ ਨਮੋ ਮਾਹ ਮਾਹੇ ॥੬੭॥  
 ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਪ੍ਰੀਤ ਪ੍ਰੀਤੇ ॥  
 ਨਮੋ ਰੋਖ ਰੋਖੇ ॥ ਨਮੋ ਸੋਖ ਸੋਖੇ ॥੬੮॥

Namo rāj rāje. Namō sāj sāje.  
 Namō shāh shāhe. Namō māh māhe.(67)  
 Namō gīt gīte. Namō prīt prīte.  
 Namō rokh rokhe. Namō sokh sokhe.(68)

Hail ! the King of all kings,  
 Hail ! the Causer of sum of things.  
 Hail ! the Lord of lords terrene,  
 Hail ! the moon's celestial sheen.(67)  
 Hail ! all songs' Source Supernal,  
 Hail ! all lovings Fount Eternal.  
 Hail ! the Force of all raging,  
 Hail ! the Source of all aging.(68)

ਨਮੋ ਸਰਬ ਰੋਗੇ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ ॥  
ਨਮੋ ਸਰਬ ਜੀਤੰ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ ॥੬੯॥  
ਨਮੋ ਸਰਬ ਗਿਆਨੰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ ॥  
ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਸਰਬ ਜੰਤ੍ਰੰ ॥੭੦॥

Namo sarab roge. Namo sarab bhoge.  
Namo sarab jītaṅg. Namo sarab bhītaṅg.(69)  
Namo sarab giānaṅg. Namo param tānaṅg.  
Namo sarab maṅtraṅg. Namo sarab jaṅtraṅg.(70)

Hail ! the omni-Perisher,  
Hail ! the omni-Relisher.  
Hail ! the omni-Victor,  
Hail ! the omni-Affrighter.(69)  
Hail ! Thou the Omniscient,  
Hail ! Thou the omni-Puissant.  
Hail ! Thou the omni-Incantation,  
Hail ! Thou the omni-Conjuration.(70)

ਨਮੋ ਸਰਬ ਦ੍ਰਿਸ਼ੰ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿਸ਼ੰ ॥  
 ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ॥੭੧॥  
 ਨਮੋ ਜੀਵ ਜੀਵੰ ॥ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥  
 ਅਖਿੰਜੇ ਅਭਿੰਜੇ ॥ ਸਮਸਤੰ ਪ੍ਰਸਿੰਜੇ ॥੭੨॥  
 ਕ੍ਰਿਪਾਲੰ ਸਰੂਪੇ ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ॥  
 ਸਦਾ ਸਰਬਦਾ ਰਿਪਿ ਸਿਧੰ ਨਿਵਾਸੀ ॥੭੩॥

Namo sarab drissaṅg. Namo sarab krissaṅg.  
 Namo sarab raṅge. Tribhaṅgī anaṅge.(71)  
 Namo jīv jīvaṅg. Namo bij bije.  
 Akhijje abhijje. Samastaṅg prasijje.(72)  
 Kripālaṅg sarūpe, kukarmaṅg praṇāsi.  
 Sadā sarab-dā rīdh(i) sidhaṅg nivāsi.(73)

Hail ! Thou, the omni-Surveyor,  
 Hail ! Thou the omni-Attractor.  
 Hail ! Thou, all sensations Enjoyer,  
 the Incorporeal, cosmic Destroyer.(71)  
 Hail ! the soul of the sentient,  
 Hail ! the source of the insentient.  
 The Ever-unvexed, the Quiscent,  
 Thou, the Being Eternally Clement.(72)  
 Thou, the Benevolent Being, Destroyer of malfeasance,  
 Thou, the Eternal Source of all the psychical Potence.(73)



ਚਰਪਟ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
ਅੰਮ੍ਰਿਤ ਕਰਮੇ ॥ ਅੰਬ੍ਰਿਤ ਧਰਮੇ ॥  
ਅਖੱਲ ਜੋਗੇ ॥ ਅਚੱਲ ਭੋਗੇ ॥੭੪॥  
ਅਚੱਲ ਰਾਜੇ ॥ ਅਟੱਲ ਸਾਜੇ ॥  
ਅਖੱਲ ਧਰਮੰ ॥ ਅਲੱਖ ਕਰਮੰ ॥੭੫॥  
ਸਰਬੰ ਦਾਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥  
ਸਰਬੰ ਭਾਨੇ ॥ ਸਰਬੰ ਮਾਨੇ ॥੭੬॥

**Charpat Chhand. Tva Prasād(i).**

Anmritt karme. Anbrit dharme.  
Akhall joge. Achall bhoge.(74)  
Achall rāje. Aṭall sāje.  
Akhall dharmaṅ. Alakkh karmaṅ.(75)  
Sarbaṅg dātā. Sarbaṅg giātā.  
Sarbaṅg bhāne. Sarbaṅg māne.(76)

**Charpat Chhand. By Thy Grace**

Thy Works are imperishable, Thy Justice is unassailable  
Thou, the Pervader universal, Thou, the Relisher eternal.(74)  
Thy Rule is sempiternal, Thy Creation is eternal  
Thy Codes are immutable, Thy Deeds are unknowable.(75)  
On all Thou bestow, about all Thou know  
On all Thou shine, all hearts Thee enshrine.(76)

ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥  
 ਸਰਬੰ ਭੁਗਤਾ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥੭੭॥  
 ਸਰਬੰ ਦੇਵੰ ॥ ਸਰਬੰ ਭੇਵੰ ॥  
 ਸਰਬੰ ਕਾਲੇ ॥ ਸਰਬੰ ਪਾਲੇ ॥੭੮॥

Sarbaṅg prāṇaṅg. Sarbaṅg trāṇaṅg.  
 Sarbaṅg bhugtā. Sarbaṅg jugtā.(77)  
 Sarbaṅg devaṅg. Sarbaṅg bhevaṅg.  
 Sarbaṅg kāle. Sarbaṅg pāle.(78)

In all beings Thou live,  
 all potence, Thou give.  
 All sustenance Thou provide,  
 all thought Thou guide.(77)  
 Thou, adored in all parts,  
 Thou, Knower of all hearts.  
 Thou art the universal Destroyer,  
 Thou art, universal Sustainer.(78)

ਰੂਆਲ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥

ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ, ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥  
ਸਰਬ ਮਾਨ ਤ੍ਰਿਮਾਨ ਦੇਵ, ਅਭੇਵ ਆਦਿ ਉਦਾਰ ॥  
ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ, ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ ॥  
ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਬਿਰਾਜਹੀ, ਅਵਧੂਤ ਰੂਪ ਰਸਾਲ ॥੭੯॥

**Rūāl Chhand. Tva Prasād(i).**

Ād(i) rūp anād(i) mūrat(i), ajon(i) purakh apār.  
Sarab mān trimān dev, abhev ād(i) udār.  
Sarab pālak sarab ghālak, sarab ko pun(i) kāl.  
Jattra tattrā birāj-hī, avdhūt rūp rasāl.(79)

**Rooaal Chhand. By Thy Grace**

Thou Primal Presence, sans beginning,  
all-pervading, Infinite, Innascible,  
The omni-adored, universal Refulgence,  
Primal Benefactor and Unknowable,  
The omni-Sustainer, omni-Inspirer  
yet the Annihilator of everything,  
Dweldest in all directions,  
as Being detached yet moved by suffering.(79)

ਨਾਮ ਨਾਮ ਨ ਜਾਤਿ ਜਾਕਰ, ਰੂਪ ਰੰਗ ਨ ਰੇਖ ॥  
 ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ, ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ ॥  
 ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾਕਰ, ਰੂਪ ਰੇਖ ਨ ਰਾਗ ॥  
 ਜਤ੍ਰ ਤਤ੍ਰ ਦਿਸਾ ਵਿਸਾ, ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ ॥੮੦॥

Nām thām na jāṭ(i) jākar, rūp raṅg na rekh.  
 Ād(i) purakh udār mūrati, ajon(i) ād(i) asekh.  
 Des aur na bhes jākar, rūp rekh na rāg.  
 Jattrā tattrā disā visā, hue phailio anurāg.(80)

Sans habitation, caste, colour, name,  
 shape and lines of Fate,  
 Primal Being, Unbegotten,  
 Boundless, and benevolence incarnate.  
 Thou hast no residence or raiments,  
 no form, features or desire,  
 Yet as pure Affections,  
 Thou permeatest Thy universe entire.(80)

ਨਾਮ ਕਾਮ ਬਿਹੀਨ ਪੇਖਤ, ਧਾਮ ਹੂੰ ਨਹਿ ਜਾਹਿ ॥  
 ਸਰਬ ਮਾਨ ਸਰਬੱਤ੍ਰ ਮਾਨ, ਸਦੈਵ ਮਾਨਤ ਤਾਹਿ ॥  
 ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ, ਕੀਨ ਰੂਪ ਅਨੇਕ ॥  
 ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ, ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ ॥੮੧॥

Nām kām bihin pekhat, dhām hūn naih jāhe.  
 Sarab mān sarbattrā mān, sadaiv mānat tāhe.  
 Ek mūrat(i) anek darsan, kīn rūp anek.  
 Khel khel akhel khelan, ant ko phir(i) ek.(81)

Sans name and desire art, Thou,  
 Thy abode, is seen none,  
 Revered eternally at all places,  
 art, Thou, by everyone.  
 Though One, assume Thou many forms  
 and appear, as manifold,  
 After Thy Play, become One again,  
 as Thy creation Thou infold.(81)

ਦੇਵ ਭੇਵ ਨ ਜਾਨਹੀ, ਜਿਹ ਬੇਦ ਅਉਰ ਕਤੇਬ॥  
 ਰੂਪ ਰੰਗ ਨ ਜਾਤਿ ਪਾਤਿ, ਸੁ ਜਾਨਈ ਕਿੰਹ ਜੇਬ॥  
 ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾਕਰ, ਜਨਮ ਮਰਨ ਬਿਹੀਨ॥  
 ਚੱਕ੍ਰ ਬੱਕ੍ਰ ਫਿਰੈ ਚਤੁਰ ਚੱਕ੍ਰ, ਮਾਨਹੀ ਪੁਰ ਤੀਨ॥੮੨॥

Dev bhev na jānhī, jeh bed aur kateb.  
 Rūp raṅg na jāt(i) pāt(i), su jān-ī kiñh jeb.  
 Tāt māt na jāt jākar, janam maran bihīn.  
 Chakkra bakkra phirai chatur chakk, mān-hi pur tin.(82)

The gods know not Thy secret  
 neither do the Scriptures discern,  
 No form, colour, caste or clan hast Thou,  
 howbeit of Thee to learn.  
 Thou art sans mother-father and lineage,  
 birth and death without,  
 Prevail Thou in all directions,  
 in the cosmos revered through-out.(82)

ਲੋਕ ਚਉਦਹ ਕੇ ਬਿਖੈ, ਜਗ ਜਾਪਹੀ ਜਿੰਹ ਜਾਪ ॥  
ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ, ਥਾਪਿਓ ਸਬੈ ਜਿੰਹ ਥਾਪਿ ॥  
ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ, ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ ॥  
ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ, ਗੜਨ ਭੰਜਨਹਾਰ ॥੮੩॥

Lok chaudah ke bikhai, jag jāp-hī jin̄h jāp.  
Ād(i) dev anād(i) mūrat(i), thāpio sabai jin̄h thāp(i).  
Param rūp punit mūrat(i), pūran purakh apār.  
Sarab bisva rachio suyambhav, gaṛan bhañjanhār.(83)

Thou whom all the beings,  
in the universe entire, contemplate,  
Thou, the Primal God, Innascible,  
who did this universe create.  
Thou, supreme Refulgence, Eternal Pure,  
Perfect, omni-present,  
Thou Self-sprung the Creator of cosmos,  
the Destroyer and Generant.(83)

ਕਾਲ ਹੀਨ ਕਲਾ ਸੰਜੁਗਤਿ, ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ ॥  
 ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਿਤ, ਅਭੂਤ ਅਲਖ ਅਭੇਸ ॥  
 ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਕਹਿ, ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ ॥  
 ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ, ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ ॥੮੪॥

Kāl hīn kalā sañjugat(i), akāl purakh ades.  
 Dharam dhām su bharam rahit, abhūt alakh abhes.  
 Aṅg rāg na raṅg jākaih, jāt(i) pāt(i) na nām.  
 Garab gañjan duṣṭ bhañjan, mukat(i) dāik kām.(84)

Imperishable, Omni-Potent, the Lord of Time,  
 Thou the Being, Stateless,  
 Abode of Goodness, above delusion,  
 Incorporeal, Invisible, the Stoleless.  
 Without body, colour or attachment,  
 sans name, caste or lineage,  
 Pride Eraser, Evil Effacer,  
 Liberator from desire and bondage.(84)



ਆਪ ਰੂਪ ਅਮੀਕ ਅਨ ਉਸਤਤਿ, ਏਕ ਪੁਰਖ ਅਵਧੂਤ ॥  
ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ, ਆਦਿ ਰੂਪ ਅਸੂਤ ॥  
ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ, ਏਕ ਪੁਰਖ ਅਪਾਰ ॥  
ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ, ਸਰਬ ਕੋ ਪ੍ਰਤਿਪਾਰ ॥੮੫॥

Āp rūp amik an ustat(i), ek purakh avdhūt.  
Garab gañjan sarab bhañjan, ād(i) rūp asūt.  
Aṅg hīn abhaṅg anātam, ek purakh apār.  
Sarab lāik sarab ghāik, sarab ko pratipār.(85)

Thou Peerless, Profound, beyond praise,  
The One, Being Impeccable,  
The Deflater of Pride, Annihilator of all,  
Primal Being, Innascible.  
The Incorporeal, The Imperishable,  
Thou the illimitable Existence,  
All-Accomplishing, All-Abolishing,  
to all giver of Subsistence.(85)

ਸਰਬ ਗੰਤਾ ਸਰਬ ਹੰਤਾ, ਸਰਬ ਤੇ ਅਨਭੇਖ॥  
 ਸਰਬ ਸਾਸਤ੍ਰ ਨ ਜਾਨਹੀ, ਜਿਹ ਰੂਪ ਰੰਗੁ ਅਰੁ ਰੇਖ॥  
 ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਾਕਹਿ, ਨੇਤ ਭਾਖਤ ਨਿੱਤ॥  
 ਕੋਟਿ ਸਿੰਮ੍ਰਿਤ ਪੁਰਾਨ ਸਾਸਤ੍ਰ, ਨ ਆਵਈ ਵਹੁ ਚਿੱਤ॥੮੬॥

Sarab gañtā sarab hañtā, sarab te anbhekh.  
 Sarab sāstra na jān-hī, jinh rūp raṅg(u) ar(u) rekh.  
 Param bed purāṇ jākaiḥ, net bhākhāt nitt.  
 Kot(i) siṁmrit purān sāstra, na āvai voh chitt.(86)

All places Thou go, all Thou, overthrow,  
 from all distinct by far,  
 All the Scriptures know not what—  
 Thy form, hue and features are.  
 By Vedas and Puranas, daily  
 Thou as Ineffable are defined,  
 Countless Scriptures  
 cannot help visualize Thee in mind.(86)

ਮਧੁਭਾਰ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
ਗੁਨ ਗਨ ਉਦਾਰ ॥ ਮਹਿਮਾ ਅਪਾਰ ॥  
ਆਸਨ ਅਭੰਗ ॥ ਉਪਮਾ ਅਨੰਗ ॥੮੭॥  
ਅਨਭਉ ਪ੍ਰਕਾਸ ॥ ਨਿਸਦਿਨ ਅਨਾਸ ॥  
ਆਜਾਨ ਬਾਹੁ ॥ ਸਾਹਾਨ ਸਾਹੁ ॥੮੮॥  
ਰਾਜਾਨ ਰਾਜ ॥ ਭਾਨਾਨ ਭਾਨ ॥  
ਦੇਵਾਨ ਦੇਵ ॥ ਉਪਮਾ ਮਹਾਨ ॥੮੯॥

**Madhubhār Chhaṇḍ. Tva Prasād(i).**

Gun gan udār. Mahimā apār.  
Āsan abhaṅg. Upmā anaṅg.(87)  
Anbhau prakās. Nisdin anās.  
Ājān bāh(u). Sāhān Sāh(u).(88)  
Rājān rāj. Bhānān bhān.  
Devān dev. Upmā mahān.(89)

**Madhubhaar Chhand. By Thy Grace.**

O' Omni-Virtued and Bounteous,  
Thy Glory is boundless,  
Sempiternal is Thy Throne,  
Thy peer art Thou alone.(87)  
Self-illumined is Thy light,  
Undying art Thou day and night,  
Thou, the godlings' Impeller,  
Thou, the emperors' Emperor.(88)  
Thou, art the King of kings,  
Thou art effulgence's Fount,  
Thou, art the God of godlings,  
Thy Grandeur is paramount.(89)

ਇੰਦ੍ਰਾਨ ਇੰਦ੍ਰ ॥ ਬਾਲਾਨ ਬਾਲ ॥  
 ਰੰਕਾਨ ਰੰਕ ॥ ਕਾਲਾਨ ਕਾਲ ॥੯੦॥  
 ਅਨਭੂਤ ਅੰਗ ॥ ਆਭਾ ਅਭੰਗ ॥  
 ਗਤਿ ਮਿਤਿ ਅਪਾਰ ॥ ਗੁਨ ਗਨ ਉਦਾਰ ॥੯੧॥

Indrān iṅdra. Bālān bāl.  
 Raṅkān raṅk. Kālān kāl.(90)  
 Anbhūt aṅg. Ābhā abhaṅg.  
 Gat(i) mit(i) apār. Guṇ gan udār.(91)

Thou art the God of gods,  
 Thou art the summit of distinction,  
 Thou art the poorest of the poor,  
 Thou art the Death's extinction.(90)  
 Immaterial is Thy Existence,  
 Imperishable is Thy Refulgence,  
 Unfathomable is Thy Entity,  
 O' Fount of Virtue, and Generosity.(91)

ਮੁਨਿ ਗਨ ਪ੍ਰਨਾਮ॥ ਨਿਰਭੈ ਨਿਕਾਮ॥  
 ਅਤਿ ਦੁਤਿ ਪ੍ਰਚੰਡ॥ ਮਿਤਿ ਗਤਿ ਅਖੰਡ॥੯੨॥  
 ਆਲਿਸਜ ਕਰਮ॥ ਆਦ੍ਰਿਸਜ ਧਰਮ॥  
 ਸਰਬਾ ਭਰਣਾਢਯ॥ ਅਨੰਡੰਡ ਬਾਢਯ॥੯੩॥

Mun(i) gan pranām. Nirbhai nikām.  
 At(i) dut(i) prachand. Mit(i) gat(i) akhand.(92)  
 Ālisya karam. Ādrisya dharam.  
 Sarbā bharnādhya. Andand bādhya.(93)

Countless sages Thee venerate,  
 Thou, O' Fearless and Immaculate,  
 Dazzling is Thy Refulgence,  
 Unchanging is Thy Expanses.(92)  
 Effortless is Thy Working,  
 Exemplary is Thy Dispensing  
 Absolute is Thy Beauty,  
 Inviolatē is Thy Entity.(93)

ਚਾਚਰੀ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
ਗੁਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥੯੪॥  
ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨਿਨ੍ਰਾਮੇ ॥ ਅਕਾਮੇ ॥੯੫॥

**Chācharī Chhand. Tva Prasād(i).**

Gubiñde. Mukāñde. Udāre. Apāre.(94)

Hariañg. Kariañg. Nrināme. Akāme.(95)

**Chaachari Chhand. By Thy Grace**

Protector, Liberator, Bounteous, Boundless.(94)

Extirpator, Procreator, Nomenless, Passionless.(95)

**ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥**

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਰਤਾ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਹਰਤਾ ॥  
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਜਾਨੇ ॥੯੬॥  
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭਰਤੀ ॥  
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਲੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਾਲੇ ॥੯੭॥  
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਸੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਾਸੇ ॥  
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਮਾਨਯੈ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨਯੈ ॥੯੮॥

**Bhujang Prayāt Chhaṇḍ.**

Chattra chakṛa kartā. Chattra chakṛa hartā.  
Chattra chakṛa dāne. Chattra chakṛa jāne.(96)  
Chattra chakṛa vartī. Chattra chakṛa bhartī.  
Chattra chakṛa pāle. Chattra chakṛa kāle.(97)  
Chattra chakṛa pāse. Chattra chakṛa vāse.  
Chattra chakṛa mānyai. Chattra chakṛa dānyai.(98)

**Bhujang Prayaat Chhand**

On all sides Thou, Procreate, on all sides Thou Extirpate,  
On all sides Thou, Bestow, of all sides Thou Know.(96)  
On all sides Thou, Reside, on all sides Thou Provide,  
On all sides Thou, Raise, on all sides Thou Eaze.(97)  
On all sides Thou, art near, on all sides Thou Inhere,  
On all sides Thou, art Worshipful, on all sides Thou art  
Bountiful.(98)

### ਚਾਚਰੀ ਛੰਦ ॥

ਨ ਸੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਨ ਭਰਮੰ ॥ ਨ ਭਿੱਤ੍ਰੈ ॥੯੯॥  
 ਨ ਕਰਮੰ ॥ ਨ ਕਾਏ ॥ ਅਜਨਮੰ ॥ ਅਜਾਏ ॥੧੦੦॥  
 ਨ ਚਿੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਪਰੇ ਹੈ ॥ ਪਵਿੱਤ੍ਰੈ ॥੧੦੧॥  
 ਪ੍ਰਿਥੀਸੈ ॥ ਅਦੀਸੈ ॥ ਅਦ੍ਰਿਸੈ ॥ ਅਕ੍ਰਿਸੈ ॥੧੦੨॥

### Chācharī Chhaṇḍ.

Na sattraī. Na mittraī. Na bharmāṅ. Na bhittraī.(99)  
 Na karmaṅ. Na kāe. Ajanmaṅ. Ajāe.(100)  
 Na chittraī. Na mittraī. Pare haiṁ. Pavittraī.(101)  
 Prithisai. Adisai. Adrisai. Akrisai.(102)

### Chaachari Chhand

Sans foe, Sans amigo, Undeluded, Unappalled.(99)  
 Quiescent, Incorporeal, Unbegotten, Innascible.(100)  
 Unportrayable, Non-Pareil, Distal, Inviolable.(101)  
 Lord-Universal, Lord Primal, Invisible, Irreducible.(102)



ਭਗਵਤੀ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥  
 ਕਿ ਆਛਿਜ ਦੇਸੈ ॥ ਕਿ ਆਭਿਜ ਭੇਸੈ ॥  
 ਕਿ ਆਗੰਜ ਕਰਮੈ ॥ ਕਿ ਆਭੰਜ ਭਰਮੈ ॥੧੦੩॥  
 ਕਿ ਆਭਿਜ ਲੋਕੈ ॥ ਕਿ ਆਦਿਤ ਸੋਕੈ ॥  
 ਕਿ ਅਵਧੂਤ ਬਰਨੈ ॥ ਕਿ ਬਿਭੂਤ ਕਰਨੈ ॥੧੦੪॥  
 ਕਿ ਰਾਜੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਕਿ ਧਰਮੰ ਧੁਜਾ ਹੈਂ ॥  
 ਕਿ ਆਸੋਕ ਬਰਨੈ ॥ ਕਿ ਸਰਬਾ ਅਭਰਨੈ ॥੧੦੫॥

**Bhagwati Chhand. Tva Prasād(i) Kathte.**

Ki āchhijj desai. Ki ābhijj bhesai.  
 Ki āgañj karmāi. Ki ābhañj bharmāi.(103)  
 Ki ābhijj lokai. Ki ādit sokai.  
 Ki avdhūt barnai. Ki bibhūt karnai.(104)  
 Ki rājañg prabhā haiñ. Ki dharmāñg dhujā haiñ.  
 Ki āsok barnai. Ki sarbā abharnai.(105)

**Bhagwati Chhand. By Thy Grace**

Thy Domain is Undestroyable,  
 Thy Form is Unchangeable,  
 By rituals Thou art Unrealisable,  
 By doubts Thou art Undeludable.(103)  
 Thou art the Inexorable One,  
 Thou art the Fueller of the Sun.  
 Thou art the Impeccable Entity,  
 Thou art the Creator of Authority.(104)  
 Thou art the Splendour of Regality,  
 Thou art the Upholder of Sanctity.  
 Nonchalance is Thy Specific,  
 Thou art the omni-Honorific.(105)

ਕਿ ਜਗਤੰ ਕ੍ਰਿਤੀ ਹੈਂ ॥ ਕਿ ਛਤ੍ਰੰ ਛਤ੍ਰੀ ਹੈਂ ॥  
 ਕਿ ਬ੍ਰਹਮੰ ਸਰੂਪੈ ॥ ਕਿ ਅਨਭਉ ਅਨੂਪੈ ॥੧੦੬॥  
 ਕਿ ਆਦਿ ਅਦੇਵ ਹੈਂ ॥ ਕਿ ਆਪਿ ਅਭੇਵ ਹੈਂ ॥  
 ਕਿ ਚਿਤ੍ਰੰ ਬਿਹੀਨੈ ॥ ਕਿ ਏਕੈ ਅਧੀਨੈ ॥੧੦੭॥  
 ਕਿ ਰੋਜ਼ੀ ਰਜ਼ਾਕੈ ॥ ਰਹੀਮੈ ਰਿਹਾਕੈ ॥  
 ਕਿ ਪਾਕ ਬਿਐਬ ਹੈਂ ॥ ਕਿ ਗੈਬੁਲ ਗੈਬ ਹੈਂ ॥੧੦੮॥

Ki jagtaṅg kriti haiṅ. Ki chhatraṅg chhatrī haiṅ.  
 Ki brahamaṅg sarūpai. Ki anbhau anūpai.(106)  
 Ki ād(i) adev haiṅ. Ki āp(i) abhev haiṅ.  
 Ki chittraṅg bihīnai. Ki ekai adhīnai.(107)  
 Ki rozi razākai. Rahīmai rihākai.  
 Ki pāk be-aib haiṅ. Ki gaibul ghaib haiṅ.(108)

Thou art the Cosmic Creator,  
 Thou art the Prime Protector,  
 Thou art the Being Beatifical,  
 Thou art Fearless and Non-Pareil.(106)  
 Thou art the Wisdom's Pinnacle,  
 Thou, originally, worship on one,  
 Thou art Thyself an Arcanum,  
 Thou art beyond portrayal,  
 Thou art Thine own Vassal.(107)  
 Thou art the Giver of daily bread,  
 Thou art the Saviour soft-hearted,  
 Thou art Sinless and Chaste,  
 Thou art Mystery Incarnate.(108)

ਕਿ ਅਫਵੁਲ ਗੁਨਾਹ ਹੈਂ॥ ਕਿ ਸ਼ਾਹਾਨ ਸ਼ਾਹ ਹੈਂ॥  
 ਕਿ ਕਾਰਨ ਕੁਨਿੰਦ ਹੈਂ॥ ਕਿ ਰੋਜ਼ੀ ਦਿਹੰਦ ਹੈਂ॥੧੦੯॥  
 ਕਿ ਰਾਜਕ ਰਹੀਮ ਹੈਂ॥ ਕਿ ਕਰਮ ਕਰੀਮ ਹੈਂ॥  
 ਕਿ ਸਰਬੰ ਕਲੀ ਹੈਂ॥ ਕਿ ਸਰਬੰ ਦਲੀ ਹੈਂ॥੧੧੦॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨਿਯੈ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਦਾਨਿਯੈ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਗਉਨੈ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭਉਨੈ॥੧੧੧॥

Ki afvul gunāh haiṁ. Ki shāhān shāh haiṁ.  
 Ki kāran kuniṁd haiṁ. Ki rozi dihaṁd haiṁ.(109)  
 Ki rāzak rahīm haiṁ. Ki karmaṅg karīm haiṁ.  
 Ki sarbaṅg kali haiṁ. Ki sarbaṅg dali haiṁ.(110)  
 Ki sarbattrā māniyai. Ki sarbattrā dāniyai.  
 Ki sarbattrā gaunai. Ki sarbattrā bhaunai.(111)

Thou art the Pardoner of Sins,  
 Thou art Sovran of sovereigns,  
 Thou art the Causer of Causes all,  
 Thou art the Giver of wherewithal.(109)  
 Thou art the Sustainer Clement,  
 Thou art the Bestower Munificent,  
 Thou art the Universal Power,  
 Thou art the Universal Destroyer.(110)  
 Thou art everywhere Worshipful,  
 Thou art everywhere Bountiful,  
 Thou art everywhere Present,  
 Thou art everywhere Immanent.(111)

ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਰਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਸਾਜੈ ॥੧੧੨॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਦੀਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਲੀਨੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਜਾਹੋ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭਾਹੋ ॥੧੧੩॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਕਾਲੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪਾਲੈ ॥੧੧੪॥

Ki sarbattra desai. Ki sarbattra bhesai.  
 Ki sarbattra rājai. Ki sarbattra sājai.(112)  
 Ki sarbattra dinai. Ki sarbattra linai.  
 Ki sarbattra jāho. Ki sarbattra bhāho.(113)  
 Ki sarbattra desai. Ki sarbattra bhesai.  
 Ki sarbattra kālai. Ki sarbattra pālai.(114)

In every state Thou stay,  
 In every robe Thou array,  
 Everywhere Thou illuminate,  
 Everywhere Thou create.(112)  
 Everywhere Thou provide,  
 Everywhere Thou deprive,  
 Everywhere is Thy Grandeur,  
 Everywhere is Thy splendour.(113)  
 In all States Thou dwell,  
 In all garbs Thou apparel,  
 At all places Thou erase,  
 At all places Thou raise.(114)

ਕਿ ਸਰਬੱਤ੍ਰ ਹੰਤਾ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਗੰਤਾ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਖੀ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪੇਖੀ ॥੧੧੫॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਕਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਰਾਜੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਸੋਖੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪੋਖੈ ॥੧੧੬॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਤ੍ਰਾਣੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪ੍ਰਾਣੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥੧੧੭॥

Ki sarbattrā haṁtā. Ki sarbattrā gaṁtā.  
 Ki sarbattrā bhekhī. Ki sarbattrā pekhi.(115)  
 Ki sarbattrā kājai. Ki sarbattrā rājai.  
 Ki sarbattrā sokhai. Ki sarbattrā pokhai.(116)  
 Ki sarbattrā trāṇai. Ki sarbattrā prāṇai.  
 Ki sarbattrā desai. Ki sarbattrā bhesai.(117)

At all places Thou extirpate,  
 At all places Thou Penetrate,  
 All raiments Thou Put on,  
 At all places Thou look on.(115)  
 Every doing is Thine,  
 Everywhere Thou shine,  
 Everything Thou perish,  
 Everything Thou nourish.(116)  
 In every power is Thy Puissance,  
 In every life is Thy Breathance,  
 In every state Thou dwell,  
 In every robe Thou apparel.(117)

ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨਿਯੈਂ ॥ ਸਦੈਵੰ ਪ੍ਰਧਾਨਿਯੈਂ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਜਾਪਿਯੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਥਾਪਿਯੈ ॥੧੧੮॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਭਾਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨੈ ॥  
 ਕਿ ਸਰਬੱਤ੍ਰ ਇੰਦ੍ਰੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਚੰਦ੍ਰੈ ॥੧੧੯॥  
 ਕਿ ਸਰਬੰ ਕਲੀਮੈ ॥ ਕਿ ਪਰਮੰ ਫਹੀਮੈ ॥  
 ਕਿ ਆਕਲ ਅਲਾਮੈ ॥ ਕਿ ਸਾਹਿਬ ਕਲਾਮੈ ॥੧੨੦॥

Ki sarbattra māniyaiṇ. Sadaivaṇṅ pradhāniyaiṇ.  
 Ki sarbattra jāpiyai. Ki sarbattra thāpiyai.(118)  
 Ki sarbattra bhānai. Ki sarbattra mānai.  
 Ki sarbattra Indrai. Ki sarbattra chaṇdrai.(119)  
 Ki sarbaṇṅ kalimai. Ki parmaṇṅ fahimai.  
 Ki ākal alāmai. Ki sāhib kalāmai.(120)

Everywhere people are reverent,  
 Everywhere Thou art Pre-dominant,  
 Everywhere people on Thee dwell,  
 Everywhere Thou indwell.(118)  
 As blazing sun Thou shine,  
 All hearts Thee enshrine,  
 All governance Thou assume,  
 The limpid moon Thou illume.(119)  
 Thou art the Omni-Utterer,  
 Thou art the supreme Discerner,  
 Thou art the wisest Literateur,  
 Thou art the Lord of Scripture.(120)

ਕਿ ਹੁਸਨਲ ਵਜੂ ਹੈਂ॥ ਤਮਾਮੁਲ ਰੁਜੂ ਹੈਂ॥  
 ਹਮੇਸੁਲ ਸਲਾਮੈਂ॥ ਸਲੀਖਤ ਮੁਦਾਮੈਂ॥੧੨੧॥  
 ਗ਼ਨੀਮੁਲ ਸ਼ਿਕਸਤੈ॥ ਗ਼ਰੀਬੁਲ ਪਰਸਤੈ॥  
 ਬਿਲੰਦੁਲ ਮਕਾਨੈਂ॥ ਜ਼ਮੀਨੁਲ ਜ਼ਮਾਨੈਂ॥੧੨੨॥  
 ਤਮੀਜ਼ੁਲ ਤਮਾਮੈਂ॥ ਰੁਜੂਅਲ ਨਿਧਾਨੈਂ॥  
 ਹਰੀਫੁਲ ਅਜ਼ੀਮੈਂ॥ ਰਜ਼ਾਇਕ ਯਕੀਨੈਂ॥੧੨੩॥

Ki husnal vajū haiṅ. Tamāmūl rujū haiṅ.  
 Hamesul slāmaiṅ. Salikhat mudāmaiṅ.(121)  
 Ghanimul shikastai. Gharibul prastai.  
 Bilaṅdul makānaiṅ. Zaminul zamānaiṅ.(122)  
 Tamizul tamāmaiṅ. Rujūal nidhānaiṅ.  
 Hariful azīmaiṅ. Razāik yakinaiṅ.(123)

Thou art the Being Beautiful,  
 Thou art the Omni-Mindful,  
 Thou art eternally Tranquil,  
 Thy Creation is Continual.(121)  
 Thou art the tyrant-Vanquisher,  
 Thou art the indigent-Cherisher,  
 Thy Abode is the Highest of High,  
 Dwellest Thou on earth and sky.(122)  
 Perfect discernment hast Thou,  
 Continual concernment hast Thou,  
 Benefactor greatest art Thou,  
 Provider surest art Thou.(123)

ਅਨੇਕੁਲ ਤਰੰਗ ਹੈਂ॥ ਅਭੇਦ ਹੈਂ ਅਭੰਗ ਹੈਂ॥  
 ਅਜੀਜ਼ੁਲ ਨਿਵਾਜ਼ ਹੈਂ॥ ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ਼ ਹੈਂ॥੧੨੪॥  
 ਨਿਰੁਕਤ ਸਰੂਪ ਹੈਂ॥ ਤ੍ਰਿਮੁਕਤਿ ਬਿਭੂਤ ਹੈਂ॥  
 ਪ੍ਰਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ॥ ਸੁ ਜੁਗਤਿ ਸੁਧਾ ਹੈਂ॥੧੨੫॥  
 ਸਦੈਵੈ ਸਰੂਪ ਹੈਂ॥ ਅਭੇਦੀ ਅਨੂਪ ਹੈਂ॥  
 ਸਮਸਤੋ ਪਰਾਜ ਹੈਂ॥ ਸਦਾ ਸਰਬ ਸਾਜ ਹੈਂ॥੧੨੬॥

Anekul traṅg haiṅ. Abhed haiṅ abhaṅg haiṅ.  
 Azizul nivāz haiṅ. Ghanimul khirāj haiṅ.(124)  
 Nirukat sarūp haiṅ. Trimukat(i) bibhūt haiṅ.  
 Prabhugat(i) prabhā haiṅ. Su jugat(i) sudhā haiṅ.(125)  
 Sadaivaṅg sarūp haiṅ. Abhedī anūp haiṅ.  
 Samasto parāj haiṅ. Sadā sarab sāj haiṅ.(126)

Currents countless hast Thou,  
 Arcane and Eternal art Thou,  
 Cherisher of the faithful art Thou,  
 Chastizer of the faithless art Thou.(124)  
 Being Ineffable art Thou,  
 Glory Impeccable art Thou,  
 Sheer sheeny Sheen art Thou,  
 Nectared Nectarine art Thou.(125)  
 Thy Being is Continual,  
 Mysterious and Nonpareil,  
 Thou art universally dominant,  
 Thou art continually generant.(126)



ਸਮਸਤੁਲ ਸਲਾਮ ਹੈਂ॥ ਸਦੈਵਲ ਅਕਾਮ ਹੈਂ॥  
 ਨਿਬਾਧ ਸਰੂਪ ਹੈਂ॥ ਅਗਾਧ ਹੈਂ ਅਨੂਪ ਹੈਂ॥੧੨੭॥  
 ਓਅੰ ਆਦਿ ਰੂਪੇ॥ ਅਨਾਦਿ ਸਰੂਪੈ॥  
 ਅਨੰਗੀ ਅਨਾਮੇ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ॥੧੨੮॥  
 ਤ੍ਰਿਬਰਗੀ ਤ੍ਰਿਬਾਧੇ॥ ਅਗੰਜੇ ਅਗਾਧੇ॥  
 ਸੁਭੰ ਸਰਬ ਭਾਗੇ॥ ਸੁ ਸਰਬਾ ਅਨੁਰਾਗੇ॥੧੨੯॥

Samastul salām haiṁ. Sadaival akām haiṁ.  
 Nribādh sarūp haiṁ. Agādh haiṁ anūp haiṁ.(127)  
 O'aṅg ād(i) rūpe. Anād(i) sarūpai.  
 Anaṅgī anāme. Tribhaṅgī trikāme.(128)  
 Tribargaṅg tribādhe. Agaṅje agādhe.  
 Subhaṅg sarab bhāge. Su sarbā anurāge.(129)

All the beings Thee rever,  
 Desireless art Thou ever,  
 Thou art Existence untrammelled,  
 Unfathomable and unparalleled.(127)  
 Thou, Soul Universal, the Being Primal,  
 Sans beginning Thou the Existence Eternal,  
 Nameless and Unsubstantial,  
 Thou, Destroyer and Beloved universal.(128)  
 The Mayaic Matrix, Controller Universal,  
 The unconquerable and the Unfathomable,  
 Splendrous art Thou in every part,  
 Wondrously Omni-loving ever Thou art.(129)

ਤ੍ਰਿਭੁਗਤ ਸਰੂਪ ਹੈਂ ॥ ਅਛਿੱਜ ਹੈਂ ਅਛੂਤ ਹੈਂ ॥  
 ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਪ੍ਰਿਥੀਉਲ ਪ੍ਰਵਾਸ ਹੈਂ ॥੧੩੦॥  
 ਨਿਰੁਕਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸਦੈਵੰ ਸਦਾ ਹੈਂ ॥  
 ਬਿਭੁਗਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੧॥  
 ਨਿਰੁਕਤਿ ਸਦਾ ਹੈਂ ॥ ਬਿਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥  
 ਅਨੁਕਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੨॥

Tribhugat sarūp haiṁ. Achhijj haiṁ achhūt haiṁ.  
 Ki narkaṅ praṇās haiṁ. Prithiul pravās haiṁ.(130)  
 Nirukat(i) prabhā haiṁ. Sadaivaṅ sadā haiṁ.  
 Bibhugat(i) sarūp haiṁ. Prajugat(i) anūp haiṁ.(131)  
 Nirukat(i) sadā haiṁ. Bibhugat(i) prabhā haiṁ.  
 Anukat(i) sarūp haiṁ. Prajugat(i) anūp haiṁ.(132)

The Saviour universal Thou art,  
 Infrangible and Intangible art Thou,  
 Annnuller of malfeasance Thou art,  
 Omni-dwelling Presence art Thou.(130)  
 Splendour Ineffable Thou art,  
 Eternally Eternal art Thou,  
 Entity detached Thou art,  
 Wondrously attached art Thou.(131)  
 Indescribable ever Thou art,  
 Unique Splendour art Thou,  
 Entity undefined Thou art,  
 Wondrously affined art Thou.(132)

ਚਾਚਰੀ ਛੰਦ ॥

ਅਭੰਗ ਹੈਂ ॥ ਅਨੰਗ ਹੈਂ ॥  
ਅਭੇਖ ਹੈਂ ॥ ਅਲੇਖ ਹੈਂ ॥੧੩੩॥  
ਅਭਰਮ ਹੈਂ ॥ ਅਕਰਮ ਹੈਂ ॥  
ਅਨਾਦਿ ਹੈਂ ॥ ਜੁਗਾਦਿ ਹੈਂ ॥੧੩੪॥  
ਅਜੈ ਹੈਂ ॥ ਅਬੈ ਹੈਂ ॥  
ਅਭੂਤ ਹੈਂ ॥ ਅਧੂਤ ਹੈਂ ॥੧੩੫॥

Chācharī Chhāṇḍ.

Abhaṅg haiṁ. Anaṅg haiṁ.  
Abhekh haiṁ. Alekh haiṁ.(133)  
Abharm haiṁ. Akarm haiṁ.  
Anād(i) haiṁ. Jugād(i) haiṁ.(134)  
Ajai haiṁ. Abai haiṁ.  
Abhūt haiṁ. Adhūt haiṁ.(135)

Chaachari Chhand

Deathless Thou art, Bodiless art Thou,  
Garbless Thou art, Fateless art Thou.(133)  
Beyond delusion Thou art, Beyond action art Thou,  
Beyond Time Thou art, Before Time art Thou.(134)  
Unconquerable Thou art, Unchangeable art Thou,  
Unsubstantial Thou art, Unshakeable art Thou.(135)

ਅਨਾਸ ਹੈਂ ॥ ਉਦਾਸ ਹੈਂ ॥  
 ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥੧੩੬॥  
 ਅਭਗਤ ਹੈਂ ॥ ਬਿਰਕਤ ਹੈਂ ॥  
 ਅਨਾਸ ਹੈਂ ॥ ਪ੍ਰਕਾਸ ਹੈਂ ॥੧੩੭॥  
 ਨਿਚਿੰਤ ਹੈਂ ॥ ਸੁਨਿੰਤ ਹੈਂ ॥  
 ਅਲਿਖ ਹੈਂ ॥ ਅਦਿਖ ਹੈਂ ॥੧੩੮॥

Anās haiṅ. Udās haiṅ.  
 Adhaṅdh haiṅ. Abaṅdh haiṅ.(136)  
 Abhagat haiṅ. Birakat haiṅ.  
 Anās haiṅ. Prakās haiṅ.(137)  
 Nichiṅt haiṅ. Suniṅt haiṅ.  
 Alikkh haiṅ. Adikkh haiṅ.(138)

Perishless Thou art,  
 Hermitish art Thou,  
 Unburdened Thou art,  
 Unrestrained art Thou.(136)  
 Non-worshipper Thou art,  
 Non-Chalant art Thou,  
 Existence-deathless Thou art,  
 Effulgence-endless art Thou.(137)  
 Worry-free Thou art,  
 Eternity art Thou,  
 Ineffable Thou art,  
 Invisible art Thou.(138)

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥  
ਅਢਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥੧੩੯॥  
ਅਸੰਭ ਹੈਂ ॥ ਅਗੰਭ ਹੈਂ ॥  
ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥੧੪੦॥  
ਅਨਿੱਤ ਹੈਂ ॥ ਸੁਨਿੱਤ ਹੈਂ ॥  
ਅਜਾਤ ਹੈਂ ॥ ਅਜਾਦ ਹੈਂ ॥੧੪੧॥

Alekh haiṁ. Abhekh haiṁ.  
Aḍhāh haiṁ. Agāh haiṁ.(139)  
Asaṁbh haiṁ. Agaṁbh haiṁ.  
Anīl haiṁ. Anād(i) haiṁ.(140)  
Anitt haiṁ. Sunitt haiṁ.  
Ajāt haiṁ. Ajād haiṁ.(141)

Incalculable Thou art, Indenominational art Thou,  
Unboundable Thou art, Unfathomable art Thou.(139)  
Incredible Thou art, Inconceivable art Thou,  
Impeccable Thou art, Sempiternal art Thou.(140)  
Illimitable Thou art, Eternal art Thou,  
Innascible Thou art, Pre-Primeval art Thou.(141)

ਚਰਪਟ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
 ਸਰਬੰ ਹੰਤਾ ॥ ਸਰਬੰ ਗੀਤਾ ॥  
 ਸਰਬੰ ਖਿਆਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥੧੪੨॥  
 ਸਰਬੰ ਹਰਤਾ ॥ ਸਰਬੰ ਕਰਤਾ ॥  
 ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥੧੪੩॥  
 ਸਰਬੰ ਕਰਮੰ ॥ ਸਰਬੰ ਧਰਮੰ ॥  
 ਸਰਬੰ ਜੁਗਤਾ ॥ ਸਰਬੰ ਮੁਕਤਾ ॥੧੪੪॥

### Charpat Chhand. Tva Prasād(i).

Sarbaṅg haṁtā. Sarbaṅg gāṁtā.  
 Sarbaṅg khiātā. Sarbaṅg giātā.(142)  
 Sarbaṅg hartā. Sarbaṅg kartā.  
 Sarbaṅg prāṇaṅg. Sarbaṅg trāṇaṅg.(143)  
 Sarbaṅg karmaṅg. Sarbaṅg dharmāṅg.  
 Sarbaṅg jugtā. Sarbaṅg muktā.(144)

### Charpat Chhand. By Thy Grace

Omni-Mower Thou art,  
 Omni-Goer art Thou,  
 Omni-Eminent Thou art,  
 Omniscient art Thou.(142)  
 Omni-Annihilator Thou art,  
 Omni-Procreator art Thou,  
 Omni-Existence Thou art,  
 Omni-Potence art Thou.(143)  
 Performer of all deeds Thou art,  
 Follower of all creeds art Thou,  
 With all attached Thou art,  
 From all detached art Thou.(144)

ਰਸਾਵਲ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
ਨਮੋ ਨਰਕ ਨਾਸੇ ॥ ਸਦੈਵੰ ਪ੍ਰਕਾਸੇ ॥  
ਅਨੰਗੀ ਸਰੂਪੇ ॥ ਅਭੰਗੀ ਬਿਭੂਤੇ ॥੧੪੫॥  
ਪ੍ਰਮਾਥੰ ਪ੍ਰਮਾਥੇ ॥ ਸਦਾ ਸਰਬ ਸਾਥੇ ॥  
ਅਗਾਧ ਸਰੂਪੇ ॥ ਨ੍ਰਿਬਾਧ ਬਿਭੂਤੇ ॥੧੪੬॥

**Rasāval Chhand. Tva Prasād(i).**

Namo narak nāse. Sadaivaṅg prakāse.  
Anāṅgaṅg sarūpe. Abhaṅgaṅg bibhūte.(145)  
Pramāthaṅg pramāthe. Sadā sarab sāthe.  
Agādh sarūpe. Nribādh bibhūte.(146)

**Resaaval Chhand. By Thy Grace.**

Hail, The Eraser of malfeasance,  
Thou the Sempiternal Effulgence,  
The Immaterial Entity,  
Thou the Immortal Regality.(145)  
The Crusher of the tyrannical,  
Thou the Omni-Companion Eternal,  
The unfathomable Existence,  
The uncontrollable Refulgence.(146)

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥  
 ਨਿਭੰਗੀ ਸਰੂਪੇ ॥ ਸਰਬੰਗੀ ਅਨੂਪੇ ॥੧੪੭॥  
 ਨ ਪੋਤ੍ਰੈ ਨ ਪੁੱਤ੍ਰੈ ॥ ਨ ਸੱਤ੍ਰੈ ਨ ਮਿੱਤ੍ਰੈ ॥  
 ਨ ਤਾਤੈ ਨ ਮਾਤੈ ॥ ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥੧੪੮॥  
 ਨਿਸਾਕੰ ਸਰੀਕ ਹੈਂ ॥ ਅਮਿਤੋ ਅਮੀਕ ਹੈਂ ॥  
 ਸਦੈਵੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਅਜੈ ਹੈਂ ਅਜਾ ਹੈਂ ॥੧੪੯॥

Anaṅgī anāme. Tribhaṅgī trikāme.  
 Nribhaṅgī sarūpe. Sarbaṅgī anūpe.(147)  
 Na potrai na puttrai. Na sattrai na mittrai.  
 Na tātai na mātai. Na jātai na pātai.(148)  
 Nrisākaṅg sarīk haiṅ. Amito amik haiṅ.  
 Sadaivaṅg prabhā haiṅ. Ajai haiṅ ajā haiṅ.(149)

Sans name and unsubstantial,  
 The Destroyer and Beloved universal,  
 Thy Existence is Immortal,  
 Perfect and Non-Pareil.(147)  
 Sans son and grandson,  
 Sans foe and friend,  
 Sans father and mother,  
 Sans caste and clan.(148)  
 Sans relation and non-pareil Thou art,  
 Profound and immeasurable art Thou,  
 Glory imperishable Thou art,  
 Unborn and unconquerable art Thou.(149)



ਭਗਵਤੀ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥

ਕਿ ਜ਼ਾਹਰ ਜ਼ਹੂਰ ਹੈਂ ॥ ਕਿ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈਂ ॥  
ਹਮੇਸੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਮਸਤੁਲ ਕਲਾਮ ਹੈਂ ॥੧੫੦॥  
ਕਿ ਸਾਹਿਬ ਦਿਮਾਗ਼ ਹੈਂ ॥ ਕਿ ਹੁਸਨਲ ਚਰਾਗ਼ ਹੈਂ ॥  
ਕਿ ਕਾਮਲ ਕਰੀਮ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ ॥੧੫੧॥  
ਕਿ ਰੋਜ਼ੀ ਦਿਹਿੰਦ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹਿੰਦ ਹੈਂ ॥  
ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਹੁਸਨਲ ਜਮਾਲ ਹੈਂ ॥੧੫੨॥

**Bhagvatī Chhand. Tva Prasād(i).**

Ki Zāhar zahūr haiñ. Ki hāzar hazūr haiñ.  
Hamesul salām haiñ. Samastul kalām haiñ.(150)  
Ki sāhib dimāgh haiñ. Ki husnal charāgh haiñ.  
Ki kāmāl karīm haiñ. Ki rāzak rahīm haiñ.(151)  
Ki rozī dihiñd haiñ. Ki rāzak rahiñd haiñ.  
Karimul kamāl haiñ. Ki husnal jamāl haiñ.(152)

**Bhagwati Chhand. By Thy Grace**

Evidently evident Thou art,  
Universally Present art Thou,  
Eternally forever Thou art,  
The universal Speaker art Thou.(150)  
Mind Divine Thou art,  
The Lamp of Loveliness art Thou,  
Consummate Clement Thou art,  
Sustainer Benevolent art Thou.(151)  
Wherewithal Bestower Thou art,  
The Eternal Sustainer art Thou,  
Wondrously Gracious Thou art,  
The Light of loveliness art Thou.(152)

ਗਨੀਮੁਲ ਖਿਰਾਜ ਹੈਂ ॥ ਗਰੀਬੁਲ ਨਿਵਾਜ ਹੈਂ ॥  
 ਹਰੀਫੁਲ ਸ਼ਿਕੰਨ ਹੈਂ ॥ ਹਿਰਾਸੁਲ ਫਿਕੰਨ ਹੈਂ ॥੧੫੩॥  
 ਕਲੰਕ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥  
 ਅਗੰਜੁਲ ਗਨੀਮ ਹੈਂ ॥ ਰਜਾਇਕ ਰਹੀਮ ਹੈਂ ॥੧੫੪॥  
 ਸਮਸਤੁਲ ਗੁਬਾਂ ਹੈਂ ॥ ਕਿ ਸਾਹਿਬ ਕਿਰਾਂ ਹੈਂ ॥  
 ਕਿ ਨਰਕ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਬਹਿਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥੧੫੫॥

Ghanimul khirāj haiñ. Gharibul nivāz haiñ.  
 Hariful shikaññ haiñ. Hirāsul fikaññ haiñ.(153)  
 Kalañkañg prañās haiñ. Samastul nivās haiñ.  
 Agañjul ganīm haiñ. Rajāik rahīm haiñ.(154)  
 Samastul jubāñ haiñ. Ki sāhib kirāñ haiñ.  
 Ki narkañg prañās haiñ. Bahistul nivās haiñ.(155)

Chastizer of the malevolent Thou art,  
 Cherisher of the indigent art Thou,  
 Destroyer of the malefeasor Thou art,  
 Dispeller of all fear art Thou.(153)  
 Destroyer of sinfulness Thou art,  
 Dwellest Thou in every heart,  
 Unweakened by the malfeasant Thou art,  
 Provider clement art Thou.(154)  
 The speaker within all Thou art,  
 The Lord near all art Thou,  
 The Destroyer of sinfulness Thou art,  
 The Abider in blessedness art Thou.(155)

ਕਿ ਸਰਬੁਲ ਗਵੰਨ ਹੈਂ ॥ ਹਮੇਸੁਲ ਰਵੰਨ ਹੈਂ ॥  
 ਤਮਾਮੁਲ ਤਮੀਜ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਜੀਜ ਹੈਂ ॥੧੫੬॥  
 ਪਰੰ ਪਰਮ ਈਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਦੀਸ ਹੈਂ ॥  
 ਅਦੇਸੁਲ ਅਲੇਖ ਹੈਂ ॥ ਹਮੇਸੁਲ ਅਭੇਖ ਹੈਂ ॥੧੫੭॥  
 ਜ਼ਮੀਨੁਲ ਜ਼ਮਾ ਹੈਂ ॥ ਅਮੀਕੁਲ ਇਮਾਂ ਹੈਂ ॥  
 ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਜੁਰਅਤਿ ਜਮਾਲ ਹੈਂ ॥੧੫੮॥

Ki sarbul gavañn haiñ. Hamesul ravañn haiñ.  
 Tamāmul tamij haiñ. Samastul ajij haiñ.(156)  
 Parañg param is haiñ. Samastul adis haiñ.  
 Adesul alekh haiñ. Hamesul abhekh haiñ.(157)  
 Zaminul zamā haiñ. Amikul imāñ haiñ.  
 Karimul kamāl haiñ. Ki jur-at(i) jamāl haiñ.(158)

Reaching everywhere Thou art,  
 Vibrating for ever art Thou,  
 Perfectly discerning Thou art,  
 Universal darling art Thou.(156)  
 Sovran supreme Thou art,  
 By all unseen art Thou,  
 Ineffable, abodeless Thou art,  
 Eternally garbless art Thou.(157)  
 Universal residence Thou hast,  
 Indiscernable governance hast Thou,  
 Wondrously clement Thou art,  
 Courageous and Elegant art Thou.(158)

ਕਿ ਅਚਲੰ ਪ੍ਰਕਾਸ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਸੁਬਾਸ ਹੈਂ॥  
 ਕਿ ਅਜਬ ਸਰੂਪ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਬਿਭੂਤ ਹੈਂ॥੧੫੯॥  
 ਕਿ ਅਮਿਤੋ ਪਸਾ ਹੈਂ॥ ਕਿ ਆਤਮ ਪ੍ਰਭਾ ਹੈਂ॥  
 ਕਿ ਅਚਲੰ ਅਨੰਗ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਅਭੰਗ ਹੈਂ॥੧੬੦॥

Ki achlaṅg prakās haiṅ. Ki amito subās haiṅ.  
 Ki ajab sarūp haiṅ. Ki amito bibhūt haiṅ.(159)  
 Ki amito pasā haiṅ. Ki ātam prabhā haiṅ.  
 Ki achlaṅg anaṅg haiṅ. Ki amito abhaṅg haiṅ.(160)

Infalible Effulgence Thou art,  
 Infalible Fragrance art Thou,  
 Inconceivable Beauty Thou hast,  
 Illimitable glory hast Thou.(159)  
 Limitless is Thy Expanse,  
 Self-illumed is Thy Effulgence,  
 Immaterial and Tranquil Thou art,  
 Infinite and Eternal art Thou.(160)

ਮਧੁਭਾਰ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
ਮੁਨਿ ਮਨਿ ਪ੍ਰਨਾਮ ॥ ਗੁਨਿ ਗਨ ਮੁਦਾਮ ॥  
ਅਰਿ ਬਰ ਅਗੰਜ ॥ ਹਰਿ ਨਰ ਪ੍ਰਭੰਜ ॥੧੬੧॥  
ਅਨ ਗਨ ਪ੍ਰਨਾਮ ॥ ਮੁਨਿ ਮਨਿ ਸਲਾਮ ॥  
ਹਰਿ ਨਰ ਅਖੰਡ ॥ ਬਰ ਨਰ ਅਮੰਡ ॥੧੬੨॥

**Madhubhār Chhand. Tva Prasād(i).**

Mun(i) man(i) pranām. Gun(i) gan mudām.  
Ar(i) bar agaṅj. Har(i) nar prabhaṅj.(161)  
An gan pranām. Mun(i) man(i) salām.  
Har(i) nar akhaṇḍ. Bar nar amaṇḍ.(162)

**Madhubhaar Chhand. By Thy Grace**

Sage-minds' on Thee dwell,  
Thou art Virtue's Fount Eternal,  
Unsubduable by foemen,  
Subjugator of everyone.(161)  
Countless beings Thee venerate,  
Sage-minds' Thee contemplate,  
For all Thou art Inviolable,  
The bravest and impregnable.(162)

ਅਨਭਵ ਅਨਾਸ ॥ ਮੁਨਿ ਮਨਿ ਪ੍ਰਕਾਸ ॥  
ਗੁਨਿ ਗਨ ਪ੍ਰਨਾਮ ॥ ਜਲ ਥਲ ਮੁਦਾਮ ॥੧੬੩॥  
ਅਨਛਿੱਜ ਅੰਗ ॥ ਆਸਨ ਅਭੰਗ ॥  
ਉਪਮਾ ਅਪਾਰ ॥ ਗਤਿ ਮਿਤਿ ਉਦਾਰ ॥੧੬੪॥  
ਜਲ ਥਲ ਅਮੰਡ ॥ ਦਿਸ ਵਿਸ ਅਭੰਡ ॥  
ਜਲ ਥਲ ਮਹੰਤ ॥ ਦਿਸ ਵਿਸ ਬਿਅੰਤ ॥੧੬੫॥

Anbhav anās. Mun(i) man(i) prakās.  
Gun(i) gan pranām. Jal thal mudām.(163)  
Anchhijj aṅg. Āsan abhaṅg.  
Upmā apār. Gat(i) mit(i) udār.(164)  
Jal thal amanḍ. Dis vis abhaṇḍ.  
Jal thal mahaṅt. Dis vis beaṅt.(165)

Imperishable and self-enlightened,  
By Thee art sage-minds' enlightened,  
Virtues Fount all Hail to Thee,  
Abidest Thou everywhere eternally.(163)  
Thy Person is perdurable,  
Thy Throne is unshakeable,  
Thy Praise is boundless,  
Thy Expanse is measureless.(164)  
Glorious Thou art on Earth and sea,  
In all direction art Thou above calumny,  
On Earth and sea imperious,  
In all direction art Thou limitless.(165)

ਅਨਭਵ ਅਨਾਸ ॥ ਧ੍ਰਿਤ ਧਰ ਧੁਰਾਸ ॥  
 ਆਜਾਨ ਬਾਹੁ ॥ ਏਕੈ ਸਦਾਹੁ ॥੧੬੬॥  
 ਓਅੰਕਾਰ ਆਦਿ ॥ ਕਥਨੀ ਅਨਾਦਿ ॥  
 ਖਲ ਖੰਡ ਖਿਆਲ ॥ ਗੁਰ ਬਰ ਅਕਾਲ ॥੧੬੭॥  
 ਘਰ ਘਰਿ ਪ੍ਰਨਾਮ ॥ ਚਿਤ ਚਰਨ ਨਾਮ ॥  
 ਅਨਛਿੱਜ ਗਾਤ ॥ ਆਜਿਜ ਨ ਬਾਤ ॥੧੬੮॥

Anbhav anās. Dhrit dhar dhurās.  
 Ājān bāhu. Ekai sadāhu.(166)  
 Oaṅkār ād(i). Kathnī anād(i).  
 Khal khaṇḍ khiāl. Gur bar Akāl.(167)  
 Ghar ghar(i) pranām. Chit charan nām.  
 Anchhijj gāt. Ājij na bāt.(168)

Eternal is Thy Self-enlightenment,  
 Pre-eminent art Thou in contentment,  
 Doer supreme of all action,  
 Eternally art Thou the same One.(166)  
 Thou, The Primal Presence, All-pervading,  
 Described as the One without beginning,  
 Thou art, the Annihilator of (the tyrannous) animus,  
 Thou art Eternally the Enlightner (Guru) Supremus.(167)  
 Revered by all in every home Thou art,  
 Thy Naam-lotus Feet abide in every heart,  
 Imperishable is Thy state and standing,  
 Inviolable Thou art, helpless in nothing.(168)

ਅਨੰਤ ਗਾਤ ॥ ਅਨੰਤ ਬਾਤ ॥  
 ਅਨੰਤ ਭੰਡਾਰ ॥ ਅਨੰਤ ਅਪਾਰ ॥੧੬੯॥  
 ਅਡੀਠ ਧਰਮ ॥ ਅਤਿ ਢੀਠ ਕਰਮ ॥  
 ਅਣਬੁਣ ਅਨੰਤ ॥ ਦਾਤਾ ਮਹੰਤ ॥੧੭੦॥

Anjhañjh gāt. Anrañj bāt.  
 Anṭuṭ bhañḍār. Anṭaṭ apār.(169)  
 Āḍiṭh dharam. At(i) ḍhiṭh karam.  
 Aṇbraṇ anañt. Dātā mahañt.(170)

Unruffled for ever is Thy Existence,  
 Devoid of any anger is Thy utterance,  
 Thy Store is forever beyond depletion,  
 O' Thou, the uninstalled and infinite One.(169)

Absolute is Thy dutifulness,  
 Resolute is Thy graviousestness,  
 Thou art Inviolable and limitless,  
 The Grandest and the Bounteous.(170)



ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥  
 ਕਰੁਣਾਲਯ ਹੈਂ ॥ ਅਰਿ ਘਾਲਯ ਹੈਂ ॥  
 ਖਲ ਖੰਡਨ ਹੈਂ ॥ ਮਹਿ ਮੰਡਨ ਹੈਂ ॥੧੭੧॥  
 ਜਗਤੇਸੁਰ ਹੈਂ ॥ ਪਰਮੇਸੁਰ ਹੈਂ ॥  
 ਕਲਿ ਕਾਰਣ ਹੈਂ ॥ ਸਰਬ ਉਬਾਰਣ ਹੈਂ ॥੧੭੨॥  
 ਧ੍ਰਿਤ ਕੇ ਧ੍ਰਣ ਹੈਂ ॥ ਜਗ ਕੇ ਕ੍ਰਣ ਹੈਂ ॥  
 ਮਨ ਮਾਨਿਯ ਹੈਂ ॥ ਜਗ ਜਾਨਿਯ ਹੈਂ ॥੧੭੩॥

**Har(i)bolmanā Chhaṇḍ. Tva Prasād(i).**

Karuṇālya haiṇ. Ar(i) ghālya haiṇ.  
 Khal khaṇḍan haiṇ. Maih maṇḍan haiṇ.(171)  
 Jagtesvar haiṇ. Parmesvar haiṇ.  
 Kal(i) kāraṇ haiṇ. Sarab ubāraṇ haiṇ.(172)  
 Dhrit ke dhraṇ haiṇ. Jag ke kraṇ haiṇ.  
 Man māniya haiṇ. Jag jāniya haiṇ.(173)

**Harbolmana Chhand. By Thy Grace**

Thou art the Fount of Pity,  
 Thou art the Eraser of enmity,  
 Thou art the Eraser of wickedness,  
 Thou art the Embellisher of the Earth.(171)  
 Thou art the Cosmic Sovran,  
 Thou art the Primal Sovran,  
 Thou art the creator of all strife,  
 Thou art the Protector of all life.(172)  
 Thou art the Sustainer of the Earth,  
 Thou art the Creator of the Universe,  
 Thou art Worshipful for every mind,  
 Thou art worth acknowledging by mankind.(173)

ਸਰਬੰ ਭਰ ਹੈਂ॥ ਸਰਬੰ ਕਰ ਹੈਂ॥  
 ਸਰਬ ਪਾਸਿਯ ਹੈਂ॥ ਸਰਬ ਨਾਸਿਯ ਹੈਂ॥੧੭੪॥  
 ਕਰੁਣਾਕਰ ਹੈਂ॥ ਬਿਸੁੰਭਰ ਹੈਂ॥  
 ਸਰਬੇਸੁਰ ਹੈਂ॥ ਜਗਤੇਸੁਰ ਹੈਂ॥੧੭੫॥  
 ਬ੍ਰਹਮੰਡਸ ਹੈਂ॥ ਖਲ ਖੰਡਸ ਹੈਂ॥  
 ਪਰ ਤੇ ਪਰ ਹੈਂ॥ ਕਰੁਣਾਕਰ ਹੈਂ॥੧੭੬॥

Sarbaṅg bhar haiṁ. Sarbaṅg kar haiṁ.  
 Sarab pāsiya haiṁ. Sarab nāsiya haiṁ.(174)  
 Karuṇākar haiṁ. Bisvaṅbhar haiṁ.  
 Sarbesvar haiṁ. Jagtesvar haiṁ.(175)  
 Brahmanḍas haiṁ. Khal khaṇḍas haiṁ.  
 Par te par haiṁ. Karuṇākar haiṁ.(176)

Thou art the Nourisher of all life,  
 Thou art the Creator of all life,  
 Thou art very near everyone,  
 Thou art Eraser of everyone.(174)  
 Thou art the Bestower of clemency,  
 Thou art the Sustainer of Entirety,  
 Thou art the Sovran of the collectivity,  
 Thou art the Sovran of Cosmic Totality.(175)  
 Thou art Defender of all,  
 Thou art Destroyer of all,  
 Thou art the Soul of the Universe,  
 Thou art the Destroyer of animus (The Tyrannous).(176)

ਅਜਪਾ ਜਪ ਹੈਂ॥ ਅਥਪਾ ਥਪ ਹੈਂ॥  
ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅੰਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥੧੭੭॥  
ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥ ਕਰਣਾ ਕ੍ਰਿਤ ਹੈਂ॥  
ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਧਰਣੀ ਧ੍ਰਿਤ ਹੈਂ॥੧੭੮॥

Ajapā jap haiṁ. Athapā thap haiṁ.  
Akritā krit haiṁ. Āṁmritā mrit haiṁ.(177)  
Amritā mrit haiṁ. Karṇā krit haiṁ.  
Akritā krit haiṁ. Dharṇī dhrit haiṁ.(178)

Unintonable Litany Thou art,  
Uninstallable Deity art thou,  
Uncreatable Creature Thou art,  
Imperishable Eternalizer art Thou.(177)  
Eternal Eternalizer Thou art,  
Clement Creature art Thou,  
Uncaused Cause Thou art,  
Earth's prop art Thou.(178)

ਅਮ੍ਰਿਤੋਸ੍ਵਰ ਹੈਂ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ॥  
 ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ॥੧੭੯॥  
 ਅਜਬਾ ਕ੍ਰਿਤ ਹੈਂ॥ ਅਮ੍ਰਿਤਾ ਅਮ੍ਰਿਤ ਹੈਂ॥  
 ਨਰ ਨਾਇਕ ਹੈਂ॥ ਖਲ ਘਾਇਕ ਹੈਂ॥੧੮੦॥

Amritesvar haiñ. Parmesvar haiñ.  
 Akritā krit haiñ. Amritā mrit haiñ.(179)  
 Ajbā krit haiñ. Amritā amrit haiñ.  
 Nar nāik haiñ. Khal ghāik haiñ.(180)

Immeasurable Lord Thou art,  
 Primordial Lord art Thou,  
 Acts nefarious Thou art,  
 All nectareous art Thou.(179)  
 Entity wondrous Thou art,  
 Totally Nectarous art Thou,  
 Master of all men Thou art,  
 Finisher of foemen art Thou.(180)

ਬਿਸੁੰਭਰ ਹੈਂ ॥ ਕਰੁਣਾਲਯ ਹੈਂ ॥  
 ਨ੍ਰਿਪ ਨਾਇਕ ਹੈਂ ॥ ਸਰਬ ਪਾਇਕ ਹੈਂ ॥੧੮੧॥  
 ਭਵ ਭੰਜਨ ਹੈਂ ॥ ਅਰਿ ਗੰਜਨ ਹੈਂ ॥  
 ਰਿਪੁ ਤਾਪਨ ਹੈਂ ॥ ਜਪੁ ਜਾਪਨ ਹੈਂ ॥੧੮੨॥

Bisvañbhar haiñ. Karuṇālya haiñ.  
 Nrip nāik haiñ. Sarab pāik haiñ.(181)  
 Bhav bhañjan haiñ. Ar(i) gañjan haiñ.  
 Rip(u) tāpan haiñ. Jap(u) jāpan haiñ.(182)

Sustainer of the universe Thou art,  
 Repository of Ruthfulness art Thou,  
 Sovran of all Kings Thou art,  
 Saviour of worldlings art Thou.(181)  
 Abolisher of Transmigration Thou art,  
 Vanquisher of Transgressing art Thou,  
 Tormentor of the tyrants Thou art,  
 Adorable for the adorants art Thou.(182)

ਅਕਲੰ ਕ੍ਰਿਤ ਹੈਂ॥ ਸਰਬਾ ਕ੍ਰਿਤ ਹੈਂ॥  
 ਕਰਤਾ ਕਰ ਹੈਂ॥ ਹਰਤਾ ਹਰਿ ਹੈਂ॥੧੮੩॥  
 ਪਰਮਾਤਮ ਹੈਂ॥ ਸਰਬਾਤਮ ਹੈਂ॥  
 ਆਤਮ ਬਸ ਹੈਂ॥ ਜਸ ਕੇ ਜਸ ਹੈਂ॥੧੮੪॥

Aklaṅg krit haiṁ. Sarbā krit haiṁ.  
 Kartā kar haiṁ. Hartā har(i) haiṁ.(183)  
 Parmātam haiṁ. Sarbātam haiṁ.  
 Ātam bas haiṁ. Jas ke jas haiṁ.(184)

Devoid of any defect Thou art,  
 Veritably Perfect art Thou,  
 Continual Creator Thou art,  
 Killer of killers art Thou.(183)  
 Soul Supremus Thou art,  
 Soul of the Cosmos art Thou,  
 Master of Thine Self Thou art,  
 Praise of praise itself art Thou.(184)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥

ਨਮੋ ਰਾਜ ਰਾਜੇ ਨਮੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰੇ ॥

ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ ॥

ਨਮੋ ਬਿੰਦੁ ਬਿੰਦੇ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥੧੮੫॥

**Bhujang Prayāt Chhaṇḍ.**

Namo sūraj sūrje namo chaṇdra chaṇdre.

Namo rāj rāje namo Iṇdra iṇdre.

Namo aṇdhkāre namo tej teje.

Namo briṇḍ briṇḍe namo bij bije.(185)

**Bhujang Prayaat Chhand**

Hail Thou, the Sun of suns,

Hail Thou, the Moon of moons,

Hail Thou, the King of kings,

Hail Thou, the God of godlings,

Hail Thou, the darkest Gloom,

Hail Thou, the Fount of Effulgence,

Hail Thou, the Infinitude,

Hail Thou, the Seed of Existence.(185)

ਨਮੋ ਰਾਜਸੰ ਤਾਮਸੰ ਸਾਂਤ ਰੂਪੇ ॥  
 ਨਮੋ ਪਰਮ ਤੱਤੰ ਅਤੱਤੰ ਸਰੂਪੇ ॥  
 ਨਮੋ ਜੋਗ ਜੋਗੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥  
 ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ ਨਮੋ ਧਿਆਨ ਧਿਆਨੇ ॥੧੮੬॥

Namo rājsaṅg tāmsaṅg sānt rūpe.  
 Namō param tattaṅg atattaṅg sarūpe.  
 Namō jog joge namo giān giāne.  
 Namō maṅtra maṅtre namo dhiān dhiāne.(186)

Hail Thou, the Embodiment of the Three Modes terrestrial,  
 Hail Thou, the Prime Element,  
 Thou the Entity unsubstantial,  
 Hail Thou, the True Yogi,  
 Hail Thou, the Knowledge True,  
 Hail Thou, the True Mantra,  
 Hail Thou, the Meditation True.(186)



ਨਮੋ ਜੁਧ ਜੁਧੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥  
ਨਮੋ ਭੋਜ ਭੋਜੇ ਨਮੋ ਪਾਨ ਪਾਨੇ ॥  
ਨਮੋ ਕਲਹ ਕਰਤਾ ਨਮੋ ਸਾਂਤ ਰੂਪੇ ॥  
ਨਮੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰੇ ਅਨਾਦਿ ਬਿਭੂਤੇ ॥੧੮੭॥

Namo judh judhe namo giān giāne.  
Namo bhoj bhoje namo pān pāne.  
Namo kalah kartā namo sānt rūpe.  
Namo indra indre anādaṅg bibhūte.(187)

Hail Thou, the True Victor,  
Hail Thou, the Knowledge True,  
Hail Thou, the True Relisher,  
Hail Thou, the Drinker True,  
Hail Thou, the Stirer of Strife,  
Hail Thou, the Image of peacefulness,  
Hail Thou, the God of godlings,  
Hail Thou, the Glory beginningless.(187)

ਕਲੰਕਾਰ ਰੂਪੇ ਅਲੰਕਾਰ ਅਲੰਕੇ॥  
 ਨਮੋ ਆਸ ਆਸੇ ਨਮੋ ਬਾਂਕ ਬੰਕੇ॥  
 ਅਭੰਗੀ ਸਰੂਪੇ ਅਨੰਗੀ ਅਨਾਮੇ॥  
 ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਲੇ ਅਨੰਗੀ ਅਕਾਮੇ॥੧੮੮॥

Kalaṅkāṛ rūpe alaṅkāṛ alaṅke.  
 Namo ās āse namo bāṅk baṅke.  
 Abhaṅgī sarūpe anaṅgī anāme.  
 Tribhaṅgī trikāle anaṅgī akāme.(188)

Master of all Attributes, bedecked in all Fineness,  
 Hail Thou, the True Hope, Hail the truly Beauteous,  
 The Imperishable One, the Incorporeal and Nomenless,  
 The Destroyer Universal, Eternal, Incorporeal,  
 Desireless.(188)

## ਏਕ ਅਛਰੀ ਛੰਦ ॥

ਅਜੈ ॥ ਅਲੈ ॥ ਅਭੈ ॥ ਅਬੈ ॥੧੮੯॥  
 ਅਭੂ ॥ ਅਜੂ ॥ ਅਨਾਸ ॥ ਅਕਾਸ ॥੧੯੦॥  
 ਅਗੰਜ ॥ ਅਭੰਜ ॥ ਅਲੱਖ ॥ ਅਭੱਖ ॥੧੯੧॥  
 ਅਕਾਲ ॥ ਦਿਆਲ ॥ ਅਲੇਖ ॥ ਅਭੇਖ ॥੧੯੨॥  
 ਅਨਾਮ ॥ ਅਕਾਮ ॥ ਅਗਾਹ ॥ ਅਵਾਹ ॥੧੯੩॥  
 ਅਨਾਥੇ ॥ ਪ੍ਰਮਾਥੇ ॥ ਅਜੋਨੀ ॥ ਅਮੋਨੀ ॥੧੯੪॥  
 ਨ ਰਾਗੇ ॥ ਨ ਰੰਗੇ ॥ ਨ ਰੂਪੇ ॥ ਨ ਰੇਖੇ ॥੧੯੫॥  
 ਅਕਰਮੰ ॥ ਅਭਰਮੰ ॥ ਅਗੰਜੇ ॥ ਅਲੇਖੇ ॥੧੯੬॥

## Ek Achhari Chhaṇḍ.

Ajai. Alai. Abhai. Abai.(189)  
 Abhū. Ajū. Anās. Akās.(190)  
 Aganj. Abhanj. Alakkh. Abhakkh.(191)  
 Akāl. Dīāl. Alekh. Abhekh.(192)  
 Anām. Akām. Agāh. Aḍhāh.(193)  
 Anāthe. Pramāthe. Ajonī. Amonī.(194)  
 Na rāge. Na raṅge. Na rūpe. Na rekhe.(195)  
 Akarmaṅ. Abharmaṅ. Aganje. Alekhe.(196)

## Ek Achhari Chhand

Unconquerable, Undestroyable,  
 Unaffrightable, Unchangeable.(189)  
 Innascible, Immovable, Permanent, Omnipresent.(190)  
 Invincible, Infrangible, Incomprehensible, Inexpressible.(191)  
 Immortal, Merciful, Fateless, Garbless.(192)  
 Nomenless, Desireless, Fathomless, Shoveless.(193)  
 Sans-Master, Extirpator, Self-existent, Vibrant.(194)  
 Sans affections, Sans coloration, Sans form, Sans features.(195)  
 Tranquil, Undeludable, Imperishable, Indefinable.(196)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮਸਤੁਲ ਪ੍ਰਣਾਮੇ ਸਮਸਤੁਲ ਪ੍ਰਣਾਸੇ ॥

ਅਗੰਜੁਲ ਅਨਾਮੇ ਸਮਸਤੁਲ ਨਿਵਾਸੇ ॥

ਨ੍ਰਿਕਾਮੰ ਬਿਭੂਤੇ ਸਮਸਤੁਲ ਸਰੂਪੇ ॥

ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ਸੁਧਰਮੰ ਬਿਭੂਤੇ ॥੧੯੭॥

### Bhujang Prayāt Chhand.

Namastul praṇāme, samastul praṇāse.

Aganjul anāme samastul nivāse.

Nrikāmaṅg bibhūte samastul sarūpe.

Kukarmaṅg praṇāsī sudharmaṅg bibhūte.(197)

### Bhujang Prayaat Chhand

Hail Thou, the Omni-adorable, Thou the Omni-Feller,  
The Invincible One, the Nameless, the Omni-Dweller,  
Sans desire is Thy State, all forms Thou incorporate,  
Annnuller of malfeasance, Thou, Righteous is Thy State.(197)

ਸਦਾ ਸੱਚਿਦਾਨੰਦ ਸੱਤ੍ਰੰ ਪ੍ਰਣਾਸੀ॥  
ਕਰੀਮੁਲ ਕੁਨਿੰਦਾ ਸਮਸਤੁਲ ਨਿਵਾਸੀ॥  
ਅਜਾਇਬ ਬਿਭੂਤੇ ਗਜਾਇਬ ਗਨੀਮੇ॥  
ਹਰੀਅੰ ਕਰੀਅੰ ਕਰੀਮੁਲ ਰਹੀਮੇ॥੧੯੮॥

Sadā sacchidā-naṇḍ sattraṅg praṇāsi.  
Karimul kuniṇḍā samastul nivāsi.  
Ajāib bibhūte gajāib gānime.  
Hariāṅg kariāṅg karimul rahime.(198)

Ever True, Conscious and Blissful,  
Thou, animus Annuller,  
The Being Benign, the Creator  
And the Universal Dweller,  
Possessor of Potence Mirifical,  
Terrorizer of the Tyrannical,  
Raiser and Eraser Universal,  
Thou art Gracious and Merciful.(198)

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭੁਗਤੇ ॥  
 ਸੁਯੰਭਵ ਸੁਭੰ ਸਰਬਦਾ ਸਰਬ ਜੁਗਤੇ ॥  
 ਦੁਕਾਲੰ ਪ੍ਰਣਾਸੀ ਦਿਆਲੰ ਸਰੂਪੇ ॥  
 ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੇ ਬਿਭੁਤੇ ॥੧੯੯॥

Chattra chakkra vartī chattra chakkra bhugte.  
 Suyānbhav subhaṅg sarab-dā sarab jugte.  
 Dukālaṅg praṇāśī diālaṅg sarūpe.  
 Sadā aṅg saṅge abhaṅgaṅg bibhūte.(199)

Everywhere art Thou present,  
 Everywhere is Thy Sovereignty,  
 Self-Existent, Resplendent,  
 Ever with all hast Thou Affinity,  
 Annnuller of evil times,  
 Thou art Compassion Incarnate,  
 Ever along everyone Thou art,  
 Sempiternal is Thy State.(199)

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

## ਤੂ ਪ੍ਰਸਾਦਿ ਸਵੱਯੇ

(ਪਾਤਿਸ਼ਾਹੀ ੧੦)

ਸ੍ਰਾਵਗ ਸੁੱਧ ਸਮੂਹ ਸਿਧਾਨ ਕੇ, ਦੇਖਿ ਫਿਰਿਓ ਘਰ ਜੋਗ ਜਤੀ ਕੇ ॥  
ਸੂਰ ਸੁਰਾਰਦਨ ਸੁੱਧ ਸੁਧਾਦਿਕ, ਸੰਤ ਸਮੂਹ ਅਨੇਕ ਮਤੀ ਕੇ ॥  
ਸਾਰੇ ਹੀ ਦੇਸ ਕੋ ਦੇਖਿ ਰਹਿਓ ਮਤ, ਕੋਊ ਨ ਦੇਖੀਅਤ ਪ੍ਰਾਨਪਤੀ ਕੇ ॥  
ਸ੍ਰੀ ਭਗਵਾਨ ਕੀ ਭਾਇ ਕ੍ਰਿਪਾ ਹੂ ਤੇ, ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਰਤੀ ਕੇ ॥੧॥

Ik Oaṅkār Sat(i)gurprasād(i)

### Tva Prasād(i) Swayye

Srāvag suddh samūh sidhān ke, dekh(i) phirio ghar jog jati ke.  
Sūr surārdan suddh sudhādik, saṅt samūh anek matī ke.  
Sāre hī des ko dekh(i) rahio mat, koū na dekhiat prānpati ke.  
Sri Bhagvān kī bhāe kripā hū te, ek ratī bin(u) ek ratī ke.(1)

The Lord is one and He can be attained through the  
Grace of the True Guru.

### SWAYYAS BY THY GRACE

With Buddhist-Jain Monks, Puritans, Sidhas;  
at Jatti, Jogi centres have I moved along.  
With brave Demons, chaste gods, Sadhu groups,  
of countless sects have I sojourned among.  
All the creeds of all countries have I seen,  
none of them to the Sovran of life belong.  
Bereft of a grain of His Grace and devotion,  
they are not veritably worth a song.(1)

ਮਾਤੇ ਮਤੰਗ ਜਰੇ ਜਰ ਸੰਗ,  
 ਅਨੂਪ ਉਤੰਗ ਸੁਰੰਗ ਸਵਾਰੇ॥  
 ਕੋਟ ਤੁਰੰਗ ਕੁਰੰਗ ਸੇ ਕੂਦਤ,  
 ਪਉਨ ਕੇ ਗਉਨ ਕੋ ਜਾਤ ਨਿਵਾਰੇ॥  
 ਭਾਰੀ ਭੁਜਾਨ ਕੇ ਭੂਪ ਭਲੀ ਬਿਧਿ,  
 ਨਿਆਵਤ ਸੀਸ ਨ ਜਾਤ ਬਿਚਾਰੇ॥  
 ਏਤੇ ਭਏ ਤੁ ਕਹਾ ਭਏ ਭੂਪਤਿ,  
 ਅੰਤ ਕੋ ਨਾਂਗੇ ਹੀ ਪਾਂਇ ਪਧਾਰੇ॥੨॥

Māte mataṅg jare jar saṅg,  
 anūp utaṅg suraṅg savāre.  
 Koṭ turaṅg kuraṅg se kūdat,  
 paun ke gaun ko jāt nivāre.  
 Bhārī bhujān ke bhūp bhali bidh(i),  
 niāvat sīs na jāt bichāre.  
 Ete bhae tu kahā bhae bhūpat(i),  
 aṅt ko nāṅge hī pāṅe padhāre.(2)

Having proud elephants, with gold adornments,  
 huge and superb, with bright hues beautified,  
 Owning million steeds, prancing like deer,  
 whose charging feet did, the wind out-ride.  
 Many mightly muscled monarchs, before whom,  
 with bowed heads in great deference abide  
 Attaining such greatness, what availed them ?,  
 in the end from the world bare-foot they hied.(2)



ਜੀਤ ਫਿਰੈ ਸਭ ਦੇਸ ਦਿਸਾਨ ਕੋ,  
 ਬਾਜਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰੇ॥  
 ਗੁੰਜਤ ਗੂੜ ਗਜਾਨ ਕੇ ਸੁੰਦਰ,  
 ਹਿੰਸਤ ਹੈਂ ਹਯਰਾਜ ਹਜਾਰੇ॥  
 ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕੇ ਭੂਪਤ,  
 ਕਉਨੁ ਗਨੈ ਨਹੀਂ ਜਾਤ ਬਿਚਾਰੇ॥  
 ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ,  
 ਅੰਤ ਕਉ ਅੰਤ ਕੇ ਧਾਮ ਸਿਧਾਰੇ॥੩॥

Jīt phirai sabh des disān ko,  
 bājat ḍhol mṛidaṅg nagāre.  
 Guñjat gūṛ gajān ke suṇdar,  
 hiṁsat haiṁ hayrāj hajāre.  
 Bhūt bhavikkh bhavān ke bhūpat,  
 kaun(u) ganai nahiṁ jāt bichāre.  
 Sṛi pat(i) Sṛi Bhagvān bhaje bin(u),  
 aṁt kau aṁt ke dhām sidhāre.(3)

Who march conquering country after country,  
 at their portals is vainglorious drum-play,  
 In their stables stately elephants trumpet,  
 and steeds in thousands of royal breeds neigh.  
 All the past, present in future such kings,  
 who can count them, their count beyond essay,  
 Without worshipping the Lord of Creation,  
 in the end to the Death's domain hasten they.(3)

ਤੀਰਥ ਨਾਨ ਦਇਆ ਦਮ ਦਾਨ,  
 ਸੁ ਸੰਜਮ ਨੇਮ ਅਨੇਕ ਬਿਸੇਖੈ॥  
 ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ,  
 ਜਮੀਨ ਜਮਾਨ ਸਬਾਨ ਕੇ ਪੇਖੈ॥  
 ਪਉਨ ਅਹਾਰ ਜਤੀ ਜਤ ਧਾਰ,  
 ਸਬੈ ਸੁ ਬਿਚਾਰ ਹਜਾਰ ਕ ਦੇਖੈ॥  
 ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ਭੂਪਤਿ,  
 ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਨ ਲੇਖੈ॥੪॥

Tirath nān daiā dam dān,  
 su sanjam nem anek bisekhai.  
 Bed purān kateb kurān,  
 jamin jamān sabān ke pekhai.  
 Paun ahār jati jat dhār,  
 sabai su bichār hajār-ka dekhai.  
 Sri Bhagwān bhaje bin(u) bhūpat(i),  
 ek ratī bin(u) ek na lekhai.(4)

Tirath-bathing, mercy, charity and abstinence,  
 and observance of many a rite-ritual,  
 The study of Vedas, Purans, Semitic Scriptures,  
 and the world's other holy book's recital.  
 Subsisting on air alone, observing celibacy,  
 and thousands of other such path's perusal,  
 Without worshipping the Sovran Lord, His love,  
 not a single one of them merits His approval.(4)

ਸੁੱਧ ਸਿਪਾਹ ਦੁਰੰਤ ਦੁਬਾਹ,  
ਸੁ ਸਾਜ ਸਨਾਹ ਦੁਰਜਾਨ ਦਲੈਂਗੇ॥  
ਭਾਰੀ ਗੁਮਾਨ ਭਰੇ ਮਨ ਮੈਂ,  
ਕਰ ਪਰਬਤ ਪੰਖ ਹਲੇ ਨ ਹਲੈਂਗੇ॥  
ਤੋਰਿ ਅਰੀਨ ਮਰੋਰਿ ਮਵਾਸਨ,  
ਮਾਤੇ ਮਤੰਗਨਿ ਮਾਨ ਮਲੈਂਗੇ॥  
ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਕ੍ਰਿਪਾ ਬਿਨੁ,  
ਤਿਆਗਿ ਜਹਾਨ ਨਿਦਾਨ ਚਲੈਂਗੇ॥੫॥

Suddh sipāh durānt dubāh,  
su sāj saṇāh durjān dalaiṅge.  
Bhārī gumān bhare man maiṅ,  
kar parbat paṅkh hale na halaiṅge.  
Tor(i) arin maror(i) mavāsan,  
māte mataṅgan(i) mān malaiṅge.  
Sri pat(i) Sri Bhagwān kripā bin(u),  
tiāg(i) jahān(u) nidān chalaiṅge.(5)

Warriors battle-trusted, awesome, unworsted,  
mail-clad their enemies to dust who grind,  
That mountains may fly but they won't retreat,  
such vainglorious thoughts fill their mind.  
The enemies who batter, the rebels who shatter,  
humble the pride of elephants, liquor-lined.  
Devoid of the Grace of the Sovran Lord Creator,  
leaving their all, in the end all Death find.(5)

ਬੀਰ ਅਪਾਰ ਬਡੇ ਬਰਿਆਰ,  
 ਅਬਿਚਾਰਹਿ ਸਾਰ ਕੀ ਧਾਰ ਭਛੱਯਾ ॥  
 ਤੋਰਤ ਦੇਸ ਮਲਿੰਦ ਮਵਾਸਨ,  
 ਮਾਤੇ ਗਜਾਨ ਕੇ ਮਾਨ ਮਲੱਯਾ ॥  
 ਗਾਢੇ ਗੜ੍ਹਾਨ ਕੋ ਤੋੜਨਹਾਰ,  
 ਸੁ ਬਾਤਨ ਹੀਂ ਚਕ ਚਾਰ ਲਵੱਯਾ ॥  
 ਸਾਹਿਬੁ ਸ੍ਰੀ ਸਭ ਕੋ ਸਿਰਨਾਇਕ,  
 ਜਾਚਕ ਅਨੇਕ ਸੁ ਏਕ ਦਿਵੱਯਾ ॥੬॥

Bir apār baḍe bariār,  
 abichāreh sār kī dhār bhachhayyā.  
 Torat des maliṇd mavāsan,  
 mâte gajān ke mān malayyā.  
 Gāḍhe gaṛhān ko toṛan-hār,  
 su bātan hīn chak chār lavayyā.  
 Sāhib sṛī sabh ko sir-nāik,  
 jāchak anek su ek divayyā.(6)

Heroes dauntless, great prowess who possess,  
 Unwincing bear, the steel edge, these valiants.  
 Countries they conquer and rebels subdue,  
 humble the pride of inebriated elephants.  
 Formidable forts before their charge fall,  
 of world domination are they the claimants.  
 Sovran of the Universe is the overlord of all,  
 He is the only Giver, countless the supplicants.(6)

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਨਿਸਾਚਰ,  
 ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਜਪੈਂਗੇ॥  
 ਜੀਵ ਜਿਤੇ ਜਲ ਮੈ ਥਲ ਮੈ,  
 ਪਲ ਹੀ ਪਲ ਮੈ ਸਭ ਬਾਪ ਥਪੈਂਗੇ॥  
 ਪੁੰਨ ਪ੍ਰਤਾਪਨ ਬਾਢ ਜੈਤ ਧੁਨ,  
 ਪਾਪਨ ਕੇ ਬਹੁ ਪੁੰਜ ਖਪੈਂਗੇ॥  
 ਸਾਧ ਸਮੂਹ ਪ੍ਰਸੰਨ ਫਿਰੈਂ ਜਗ,  
 ਸਤ੍ਰ ਸਭੈ ਅਵਲੋਕ ਚਪੈਂਗੇ॥੭॥

Dānav dev phaniṇd nisāchar,  
 bhūt bhavikkh bhavān japaiṅge.  
 Jiv jite jal mai thal mai,  
 pal hi pal mai sabh thāp thapaiṅge.  
 Puñn pratāpan bāḍh jait dhun,  
 pāpan ke bahu puñj khapaiṅge.  
 Sādh samūh prasañn phiraiṅ jag,  
 sattra sabhai avlok chapaiṅge.(7)

Demons, demi-gods, Serpent-Kings, Spirits,  
 through all the periods His Naam repeat.  
 Creatures living on land and in water,  
 Him, every second, in their heart's seat.  
 Their good deeds and glory find acclaim,  
 and many heap-loads of their sins delete.  
 All the saintly persons in happiness dwell;  
 seeing their glory, foes mortified retreat.(7)

ਮਾਨਵ ਇੰਦ੍ਰ ਗਜਿੰਦ੍ਰ ਨਰਾਧਪ,  
 ਜੌਨ ਤ੍ਰਿਲੋਕ ਕੋ ਰਾਜ ਕਰੈਗੇ ॥  
 ਕੋਟਿ ਇਸ਼ਨਾਨ ਗਜਾਦਿਕ ਦਾਨ,  
 ਅਨੇਕ ਸੁਅੰਬਰ ਸਾਜ ਬਰੈਗੇ ॥  
 ਬ੍ਰਹਮ ਮਹੇਸਰ ਬਿਸਨ ਸਚੀਪਤਿ,  
 ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈਗੇ ॥  
 ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ,  
 ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਗੇ ॥੮॥

Mānav Indra Gajindra narādhap,  
 jaun trilok ko rāj karaiṅge.  
 Koṭ(i) isnān gajādik dān,  
 anek suan̄bar sāj baraiṅge.  
 Brahm Mahesar Bisan Sachīpat(i),  
 aṅt phase jam phās paraiṅge.  
 Je nar sri pat(i) ke pras haiṅ pag,  
 te nar pher na deh dharaiṅge.(8)

Emperors, who are lords of men and tuskers,  
 over the three Worlds who hold sway.  
 At Tiraths who bathe and tuskers donate,  
 winning *swayambers* carry brides away.  
 With Brahma, Vishnu, Mahesh and Indra,  
 in the Death's noose all fall a prey.  
 But those who cherish the Lord's lotus-feet,  
 shall never, at all, be reborn anyway.(8)

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੁੰਦ ਕੈ,  
 ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ ॥  
 ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁਦ੍ਰਨਿ,  
 ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ ॥  
 ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋਂ ਬੈਠ ਕੈ,  
 ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ ॥  
 ਸਾਚੁ ਕਹੋਂ ਸੁਨ ਲੇਹੁ ਸਭੈ,  
 ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੯॥

Kahā bhayo jo doū lochan mūnd kai,  
 baith(i) rahio bak dhiān lagāio.  
 Nhāt phirio lie sāt samudran(i),  
 lok gayo parlok gavāio.  
 Bās kīo bikhiān soñ baith kai,  
 aise hī aise su bais bitāio.  
 Sāch(u) kahoñ sun leh(u) sabhai,  
 jin prem kīo tin hī Prabh pāio.(9)

It avails not one, both eyes to close,  
 sit in meditation like a preying crane.  
 Who travelling bathe at all holy places,  
 this world they lose, no heavens gain.  
 Who always in sins and vices wallow,  
 they spend their whole life all in vain.

Hearken all the world, verily I say,  
 others who love, Lord-realization attain.(9)

ਕਾਹੂ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ,  
 ਕਾਹੂ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ ॥  
 ਕਾਹੂ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ,  
 ਕਾਹੂ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ ॥  
 ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ,  
 ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ ॥  
 ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ,  
 ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥੧੦॥

Kāhū lai pāhan pūj dhario sir,  
 kāhū lai līng gare laṭkāio.  
 Kāhū lakhio har(i) avāchī disā maih,  
 kāhū pachhāh ko sīs(u) nivāio.  
 Koū butān ko pūjat hai pas(u),  
 koū mritān ko pūjan dhāio.  
 Kūr kriyā urjhio sabh hī jag,  
 Sri Bhagwān ko bhed(u) na pāio.(10)

Some stones worship, on heads carry them,  
 some *lingams* from their necks suspend.  
 Some the Lord living in the south discern,  
 some to the west in their devotion bend.  
 Some ignorant fools stone-Idols worship,  
 some to worship of tombs in earnest attend.  
 In false ways is engrossed the world entire,  
 the mystery of the Lord they don't comprehend.(10)



ਪਾ: ੧੦ ॥ ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥

## ਚੌਪਈ ॥

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥

ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥

ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥

PĀTSHĀHĪ 10 (DASVĪN) KABYO BĀCH BENTĪ

## Chaupai.

Hamrī karo hāth dai rachchhā.

Pūran hoe chit kī ichchhā.

Tav charnan man rahai hamārā.

Apnā jān karo pratipārā.(1)

Utterance of the Poet (The Tenth Sovereign)

## CHAUPAI

With Thy Hand O' Lord, save me,

Fulfil the longing of my Psyche.

Let it ever at Thy Feet remain,

As Thy own myself Thou sustain.(1)

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥  
ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥  
ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥  
ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥੨॥  
ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥  
ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥  
ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥  
ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥੩॥

Hamre dust sabhai tum ghāvoh.  
Āp(u) hāth dai mohe bachāvoh.  
Sukhi basai moro parivārā.  
Sevak sikkh sabhai Kartārā.(2)  
Mo rachchhā nij kar dai kariyai.  
Sabh bairan ko āj saṅghriyai.  
Pūran hoe hamārī āsā.  
Tor bhajan kī rahai piāsā.(3)

Thou Destroy all enemies of mine,  
Save me Thyself with Hand Thine.  
May my family in happiness dwell,  
Votaries, seekers, all Thy People.(2)  
To my protection personally attend,  
All my enemies today put to an end.  
And my heart's sole aspiration fulfil,  
With longing for Thy worship it fill.(3)

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਆਉਂ ॥  
 ਜੋ ਬਰ ਚਹੈ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥  
 ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥  
 ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰੁ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥  
 ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ ॥  
 ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥  
 ਹੂਜੇ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥  
 ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੁ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥

Tumeh chhād(i) koī avar na dhiyāūñ.  
 Jo bar chahoñ so tum te pāūñ.  
 Sevak sikkh hamāre tāriaih.  
 Chun(i) chun(i) satra hamāre māriaih.(4)  
 Āp hāth dai mujhai ubariyai.  
 Maran kāl kā trās nivariyai.  
 Hūjo sadā hamāre pachchhā.  
 Sṛi asidhuj jū kariyoh rachchhā.(5)

Leaving Thee none else I contemplate,  
 From Thee find, the boons I desiderate.  
 All our sikh votaries Thou emancipate,  
 Picking our enemies each one eliminate.(4)  
 Me with Thy own Hand Thou liberate,  
 The fear of death within me obliterate.  
 May Thou always at my back there be,  
 O' Sword-Bannered, Thou shield me.(5)

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ॥  
 ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ॥  
 ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ॥  
 ਤੁਮ ਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ॥੬॥  
 ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ॥  
 ਕਾਲ ਪਾਇ ਸਿਵ ਜੂ ਅਵਤਾਰਾ॥  
 ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ॥  
 ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ॥੭॥

Rākh(i) lehu muhe rākhan-hāre.  
 Sāhib sañt sahāe piyāre.  
 Dīn bañdh(u) duṣṭan ke hañtā.  
 Tum ho purī chatur das kañtā.(6)  
 Kāl pāe Brahmā bap(u) dharā.  
 Kāl pāe Siv jū avtarā.  
 Kāl pāe kar Bisan(u) prakāsā.  
 Sakal kāl kā kiā tamāsā.(7)

Redeem me, Thou My Lord Redeemer,  
 My dear Sovran, the Saints's succourer.  
 The poor-cherisher, the vile Destroyer,  
 Thou art the Lord of the cosmic entire.(6)  
 When the Eternal Willed Brahma took form,  
 When the Eternal Willed Shivji was born.  
 When the Eternal Willed Vishnu appeared,  
 The whole show by the Eternal was reared.(7)

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥  
 ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥  
 ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥  
 ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥  
 ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥  
 ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ ॥  
 ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥  
 ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥

Javan kāl jogi Siv kīo.  
 Bed rāj Brahmā jū thīo.  
 Javan kāl sabh lok savārā.  
 Namaskār hai tāhe hamārā.(8)  
 Javan kāl sabh jagat banāyo.  
 Dev dait jachchhan upjāyo.  
 Ād(i) ant(i) ekai avtārā.  
 Soī gurū samjhiyoh hamārā.(9)

The Lord who Shivji into a yogi turned,  
 Who made Brahma in Vedas learned.  
 The Lord who the entire people directs,  
 To that Lord Eternal I pay my respects.(8)  
 The Eternal who the entire world raised,  
 Demons, gods and Yakshas who shaped.  
 The same who is from beginning to end,  
 Him as my Eternal Guru ye comprehend.(9)

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ॥  
 ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ॥  
 ਸਿਵਕਨ ਕੋ ਸਿਵ ਗੁਨ ਸੁਖ ਦੀਓ॥  
 ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ॥੧੦॥  
 ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥  
 ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥  
 ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ॥  
 ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਕਰ ਫੂਲਾ॥੧੧॥

Namaskār tis hī ko hamāri.  
 Sakal prajā jin āp savāri.  
 Sivkan ko siv gun sukh dio.  
 Satrun ko pal mo badh kīo.(10)  
 Ghaṭ ghaṭ ke aṅtar kī jānat.  
 Bhale bure kī pīr pachhānat.  
 Chīṭī te kuñchar asthūlā.  
 Sabh par kripā dṛiṣṭ(i) kar phūlā.(11)

Him we offer salutation, Him we eulogise,  
 Who personally all His creatures edifies.  
 With peace and virtue Saints who fills,  
 In an instant all their enemies who stills.(10)  
 The interiority of every heart He knows,  
 Discerns He the Saint's, sinner's woes.  
 From the ant to the gargantuan elephant,  
 Eyeing all with Grace, glows with content.(11)

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ॥  
 ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ ਸੁਖੀ॥  
 ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ॥  
 ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈ॥੧੨॥  
 ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ॥  
 ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ॥  
 ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ॥  
 ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ॥੧੩॥

Sāntan dukh pāe te dukhī.  
 Sukh pāe sādhan ke sukhi.  
 Ek ek kī pīr pachhānain.  
 Ghaṭ ghaṭ ke paṭ paṭ kī jānain.(12)  
 Jab ud-karakh karā kartārā.  
 Prajā dharat tab deh apārā.  
 Jab ākarakh karat ho kab-hūn.  
 Tum mai milat deh dhai sabh-hūn.(13)

Sad is He, when the Saints face distress,  
 Glad is He when they obtain happiness.  
 Discerns He each and everyone's woes,  
 Of each depth of every heart He knows.(12)  
 When the Creator His expanse created,  
 Then infinite creatures were incarnated.  
 Whenever O' Lord Thy expanse Thou draw in,  
 All embodied beings get absorbed within.(13)

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ॥  
 ਆਪੁ ਆਪਨੀ ਬੁਝ ਉਚਾਰੈ॥  
 ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ॥  
 ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ॥੧੪॥  
 ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ॥  
 ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ॥  
 ਤਾ ਕਾ ਮੂੜੁ ਉਚਾਰਤ ਭੇਦਾ॥  
 ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ॥੧੫॥

Jete badan srisat(i) sabh dhārai.  
 Āp(u) āpani būjh uchārai.  
 Tum sabh hī te rahat nirālam.  
 Jānat bed bhed ar ālam.(14)  
 Nirāṅkār nrībīkār nīrlānbh.  
 Ād(i) anīl anād(i) asānbh.  
 Tā kā mūṛh uchārat bhedā.  
 Jā ko bhev na pāvat bedā.(15)

All the beings that in the world there be,  
 As per their intelligence describe Thee.  
 Detached from everyone Thou keepst alone,  
 This secret to the wise and Vedas is known.(14)  
 Sans shape, unchangeable, Self-dependent,  
 Primal, Pure, Beginningless, Self-existent.  
 The fools of His mystery claim to explain,  
 Whose knowledge the Veda failed to gain.(15)



ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ॥  
 ਮਹਾ ਮੂਢੁ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ॥  
 ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ॥  
 ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ॥੧੬॥  
 ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ॥  
 ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ॥  
 ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ॥  
 ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ॥੧੭॥

Tā ko kar(i) pāhan anumānat.  
 Mahā mūḥ kachh(u) bhed na jānat.  
 Mahadev ko kahat sadā Siv.  
 Nirāṅkār kā chīnat naih bhiv.(16)  
 Āp(u) āpanī budh(i) hai jetī.  
 Barnat bhiṅn bhiṅn tuhe tetī.  
 Tumrā lakha na jāe pasārā.  
 Kih bidh(i) sajā pratham saṁsārā.(17)

The Lord as a slab of stone he conceives,  
 The dunce there no difference perceives.  
 He proclaims Mahadeva as the Lord Eternal,  
 Mystery of the Formless he can not unravel.(16)  
 Each one according to his intelligence,  
 has described Thee with great variance.  
 Unknowable is Thy limitless expanse,  
 And how at first it came into existence.(17)

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥  
 ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥  
 ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥  
 ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੧੮॥  
 ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹੈ ਬੈਠਾ ॥  
 ਕਹੂੰ ਸਿਮਟਿ ਭਿਜੋ ਸੰਕਰ ਇਕੈਠਾ ॥  
 ਸਗਾਰੀ ਸ੍ਰਿਮਟਿ ਦਿਖਾਇ ਅਚੰਭਵ ॥  
 ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ ॥੧੯॥

Ekaj rūp anūp sarūpā.  
 Raṅk bhayo rāv kahī bhūpā.  
 Aṇḍaj jeraj setaj kīnī.  
 Utbhuj khān(i) bahur rach(i) dīnī. (18)  
 Kahūn phūl rājā hvai baiṭhā.  
 Kahūn simaṭ(i) bhayo saṅkar ikaīṭhā.  
 Sagraī sriṣṭ(i) dikhāe achanbhav.  
 Ād(i) jugād(i) sarūp suyaṅbhav. (19)

From Thy Oneness wondrous beings spring,  
 Somewhere a mendicant, a nobleman, a king.

All the forms of life are of Thy creation,  
 From eggs, womb, sweat and vegetation. (18)  
 Somewhere Thou sit puffed up with kingly pride,  
 Somewhere as a Yogi in seclusion Thou reside.  
 The whole creation, so displays a seriate marvel,  
 Of the Self-begot, from before, the Being Primal. (19)

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ॥  
 ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ॥  
 ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ॥  
 ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣਘਾਤਾ॥੨੦॥  
 ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ॥  
 ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹੈ ਮਰੇ॥  
 ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ॥  
 ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ॥੨੧॥

Ab rachchhā merī tum karo.  
 Sikkh ubār(i) asikkh saṅgharo.  
 Dushṭ jīte uṭhvat utpātā.  
 Sakal malechh karo raṇ-ghātā.(20)  
 Je asidhuj tav sarnī pare.  
 Tīn ke dushṭ dukhīt hvai mare.  
 Purakh jawan pag pare tihāre.  
 Tīn ke tum saṅkaṭ sabh ṭāre.(21)

O' Lord protection to me, Thou provide now,  
 The faithful edify, the faithless kill Thou.  
 All those malfeasants who in revolt rise,  
 From the field send all to their demise.(20)  
 Sword-bannered who for help invoke Thee,  
 Their enemies die suffering great misery.  
 Those who falling at Thy Feet supplicate,  
 All their predicaments Thou eradicate.(21)

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐ ਹੈ ॥  
 ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐ ਹੈ ॥  
 ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥  
 ਦੁਸਟ ਅਰਿਸਟ ਟਰੇਂ ਤਤਕਾਲਾ ॥੨੨॥  
 ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥  
 ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥  
 ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥  
 ਦੁਸ਼ਟ ਛਾਹ ਛੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥

Jo kal(i) ko ik bār dhiai hai.  
 Tā ke kāl nikaṭ(i) naiḥ ai hai.  
 Rachchhā hoe tāhe sabh kālā.  
 Duṣṭ arisṭ ṭareñ tatkālā.(22)  
 Kripā dṛisṭ tan jāh(i) nihariho.  
 Tā ke tāp tanak mo hariho.  
 Riddh(i) sidhh(i) ghar mo sabh hoī.  
 Duṣṭ chhāh chhvai sakai na koī.(23)

Those, who truly once on the Eternal dwell,  
 Death never dares come near these people.  
 Under His constant protection they abide,  
 Their woes and foes instantly turn aside.(22)  
 On whom, His Glance of Grace He bestows,  
 In a mere twinkling disappear all their woes.  
 In their homes success and plenty flow,  
 No evil-doer can harm even their shadow.(23)

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥  
 ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥  
 ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥  
 ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥  
 ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥  
 ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥  
 ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥  
 ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥੨੫॥

Ek bār jin tumai sañbhārā.  
 Kāl phās te tāh(i) ubārā.  
 Jin nar nām tihāro kahā.  
 Dārid duṣṭ dokh te rahā.(24)  
 Khaṛag ket mai saraṇ(i) tihāri.  
 Āp hāth dai lehu ubāri.  
 Sarab ṭhaur mo hoh(u) sahāi.  
 Duṣṭ dokh te lehu bachāi.(25)

Those who verily once remembered Thee,  
 From the Noose of Death were set free.  
 The man who repeated Thy Naam was he,  
 Saved from evil-doers, sin and penury.(24)  
 O' sword-bannered Thy refuge I seek humbly,  
 Holding out Thy Hand save me personally.  
 At every place may my succourer Thou be,  
 From sinning, my enemies, Thou shield me.(25)

## ਰਾਮਕਲੀ ਮਹਲਾ ੩, ਅਨੰਦੁ ॥

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ, ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥  
ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ, ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥  
ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ, ਸਬਦ ਗਾਵਣ ਆਈਆ ॥  
ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ, ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ, ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥੧॥

### Rāmkalī Mahalā 3, Anaṇḍ(u).

Ik Oaṅkār Sat(i)gurprasād(i).

Anaṇḍ(u) bhajīā merī māe, sat(i)gurū mai pāiā.  
Sat(i)gur(u) ta pāiā sahaj setī, man(i) vajīā vādhāiā.  
Rāg ratan parvār parīā, sabad gāvaṇ āiā.  
Sabado ta gāvoh Hari kerā, man(i) jinī vasāiā.  
Kahai Nānak(u) anaṇḍ(u) hoā, Sat(i)gurū mai pāiā.(1)

### RAMKALI MEHLA-III ANAND

The Lord is One and He can be attained through the  
grace of the True Guru.

Blissful became my being, dear mother

I have come across the Satguru.

Effortlessly, the Satguru I came across,

Felicitations in my mind did ring.

The Heavenly Host of Celestial Singers,

All came the Divine Word to sing.

Sing ye the Eulogy of Sovran Hari,

Who made Satguru my mind imbue.

Saith Nanak I am filled with bliss,

I have come across the Satguru.(1)

ਏ ਮਨ ਮੇਰਿਆ, ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥  
 ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ, ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥  
 ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ, ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥  
 ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ, ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

E man meriā, tū sadā rahu Har(i) nāle.  
 Har(i) nāl(i) rahu tū mañn mere, dūkh sabh(i) visārṇā.  
 Aṅgikār(u) oh(u) kare terā, kāraj sabh(i) savārṇā.  
 Sabhnā galā samrath(u) suāmī, so kio manoh visāre.  
 Kahai Nānak(u) mañn mere, sadā rahu Har(i) nāle.(2)

O' thou volatile mind mine,  
 Abide thou with Sovran Hari forever.  
 Forever abide with Sovran Hari,  
 All sorrows shall He obliterate.  
 His acceptance shall He accord thee,  
 All thy works as well consummate.  
 The Lord is Potent to do everything,  
 Why such a Sovran disremember.  
 Nanak beseeches, O' mind mine,  
 Abide with Sovran Hari forever.(2)

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥  
 ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ, ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ॥  
 ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ, ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ॥  
 ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ, ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥੩॥

Sāche sāhibā kiā nāhī ghar(i) terai.  
 Ghar(i) ta terai sabh(u) kichh(u) hai, jis(u) deh(i) su pāvae.  
 Sadā siphat(i) salāh terī, Nām(u) man(i) vasāvae.  
 Nām(u) jin kai man(i) vasiā, vāje sabad ghanere.  
 Kahai Nānak(u) sache sāhib, kiā nāhī ghar(i) terai.(3)

O my True Sovran, Lord True,  
 What does'nt Thy House store.  
 Thy House stores everything,  
 On whom Thou bestow they find.  
 Ever in Thy eulogies they engage,  
 His Naam they enshrine in mind.  
 In whose mind is Naam enshrined,  
 Within them ring melodies galore.  
 Saith Nanak, O' my True Sovran,  
 What doesn't Thy House store.(3)



ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥  
 ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ,  
 ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥  
 ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ,  
 ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ॥

Sāchā nām(u) merā ādhāro.  
 Sāch(u) Nām(u) adhār(u) merā,  
 jin(i) bhukhā sabh(i) gavāiā.  
 Kar(i) sānt(i) sukh man(i) āe vasiā,  
 jin(i) ichhā sabh(i) pujāiā.

His Naam True is my refuge now  
 His Naam True is refuge mine  
 Which cravings all eradicates.  
 Calms the mind with felicity fills,  
 All my longings it satiates.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ,  
ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ,  
ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੈ ॥  
ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੈ ॥੪॥

Sadā kurbāṇ(u) kitā gurū viṭoh,  
jis diā eh(i) vaḍiāiā.  
Kahai Nānak(u) suṇoh Saṁtoḥ,  
Sabad(i) dharoh piāro.  
Sāchā Nām(u) merā ādhāro.(4)

To my Guru I am ever a sacrifice  
Who has these glorious traits.  
Saith Nanak, Listen O' Saints  
For His Word hold adoration thou,  
His Naam True is my refuge now.(4)

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥  
 ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ,  
 ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥  
 ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ,  
 ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥  
 ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ,  
 ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੈ ॥  
 ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ,  
 ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

Vāje pañch sabad tit(u) ghar(i) sabhāgai.  
 Ghar(i) sabhāgai sabad vāje,  
 kalā jit(u) ghar(i) dhārīā.  
 Pañch dūt tudh(u) vas(i) kite,  
 kāl(u) kaṇṭak(u) māriā.  
 Dhur(i) karam(i) pāiā tudh(u) jin kau,  
 se Nām(i) Har(i) kai lāge.  
 Kahai Nānak(u) tah sukh(u) hoā,  
 tit(u) ghar(i) anhad vāje.(5)

Blessed is that human body  
 Wherein Divine Melodies ring.  
 Blessed is the body where melody rings,  
 Therein Thy Potence comes to stay.  
 The Five Vices Thou hast subdued,  
 The apprehension of death did thou allay.  
 In Thy pre-writ whom Thou show grace,  
 On the Lord's Naam are they dwelling.  
 Saith Nanak on them calm descends,  
 Within them Unstruck melodies ring.(5)

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ॥  
 ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝੁ,  
 ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥  
 ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ,  
 ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ॥  
 ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ,  
 ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ॥  
 ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝੁ,  
 ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥੬॥

Sāchī livai bin(u) deh nimāṇi.  
 Deh nimāṇi livai bājhoḥ,  
 kiā kare vechāriā.  
 Tudh(u) bājh(u) samrath koe nāhī,  
 kripā kar(i) banwāriā.  
 Es nau hor(u) thāo nāhī,  
 sabad(i) lāg(i) savāriā.  
 Kahai Nānak(u) livai bājhoḥ,  
 kiā kare vechāriā.(6)

Sans true devotion, the soul-body is beggarly  
 This soul-body is beggarly sans true devotion,  
 What can the hapless soul-body ever do.  
 No one has any potence other than Thee,  
 Bestow Thy grace on it O' Sovran Lord True.  
 It has no other sheltering place to go to,  
 On bonding with the Word it is edified too.  
 Saith Nanak, Sans true devotion,  
 What can the hapless soul-body ever do.(6)

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ,  
ਆਨੰਦੁ ਗੁਰੁ ਤੇ ਜਾਣਿਆ॥  
ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ,  
ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ॥  
ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ,  
ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ॥  
ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ,  
ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ॥  
ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ,  
ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ॥੭॥

Ānañd(u) ānañd(u) sabh(u) ko kahai, ānañd(u) gurū te jāṇiā.  
Jāṇiā ānañd(u) sadā gur te, kripā kare piāriā.  
Kar(i) kirpā kilvikh kaṭe, giān anjan(u) sārīā.  
Añdaroh jin kā moh(u) tuṭā, tin kā sabad(u) sachai savāriā.  
Kahai Nānak(u) eh(u) anañd(u) hai, ānañd(u) gur te jāṇiā.(7)

Everyone talks about and desires bliss,  
But True bliss is realised through Guru.  
True bliss is realised ever through Guru,  
If the Guru with gracious aspect espies.  
All one's sins he sears bestowing his grace,  
With mascara of True Knowledge touches the eyes.  
From within whom all attachment is erased,  
The True Lord their living edifies.  
Saith Nanak this is true bliss,  
True bliss is through the Guru realised.(7)

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਵੈ ॥  
 ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ,  
 ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥  
 ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹਦਿਸਿ,  
 ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥  
 ਗੁਰਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ,  
 ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥  
 ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ,  
 ਸੋਈ ਜਨੁ ਪਾਵਏ ॥੮॥

Bābā jis(u) tū deh(i) soī jan(u) pāvai.  
 Pāvai ta so jan(u) deh(i) jis no,  
 hor(i) kiā kareh vechāriā.  
 Ik(i) bharam(i) bhūle phireh dahdis(i),  
 ik(i) Nām(i) lāg(i) savāriā.  
 Gurbarsādi man(u) bhae-ā nirmal(u),  
 jinā bhāṇā bhāvae.  
 Kahai Nānak(u) jis(u) deh(i) piāre,  
 soī jan(u) pāvae.(8)

O Revered One, whom Thou grant bliss,  
 Only that person attains it.  
 Attains bliss the person on whom Thou grant,  
 What can the other hapless persons do.  
 Some deluded by Duality wander on all sides,  
 Some are edified by attaching with Naam True.  
 Through the Guru's grace the mind is purified,  
 Who to the Lord's Will submit.  
 Saith Nanak, whom Thou grant bliss, my dear,  
 Only that person attains it.(8)

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ,  
ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥  
ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ,  
ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ॥  
ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ,  
ਸਉਪਿ ਗੁਰ ਕਉ,  
ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ॥

Āvoh sañt piāriho,  
akath kī karah kahāṇī.  
Karah kahāṇī akath kerī,  
kit(u) duārai pāiai.  
Tan(u) man(u) dhan(u) sabh(u),  
saup(i) gur kau,  
hukam(i) mañniai pāiai.

Come, my dear beloved saints,  
In the talk of the Ineffable get busy.  
Get busy in the talk of the Ineffable,  
In what manner to realise Him.  
Entrust to Guru your body, mind, pelf, all,  
By submitting to His will, realise Him.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ,  
ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥  
ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ,  
ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ॥੯॥

Hukam(u) mañnioh Gurū kerā,  
gāvoh sachi bāṇī.  
Kahai Nānak(u) suṇoh sañtoḥ,  
Kathioh akath kahāṇī.(9)

Obey willingly the behest of the Guru,  
And sing the True Sovran's Eulogy.  
Saith Nanak, hearken my dear saints,  
In the talk of the Ineffable get busy.(9)



ਏ ਮਨ ਚੰਚਲਾ, ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥  
 ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ, ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ॥  
 ਏਹ ਮਾਇਆ ਮੋਹਣੀ, ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ॥  
 ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ, ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ॥  
 ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ, ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ॥  
 ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ, ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥੧੦॥

E man chañchlā, chaturāi kinai na pāiā.  
 Chaturāi na pāiā kinai, tū suṇ(i) mañn meriā.  
 Eh māiā mohaṇī, jin(i) et(u) bharam(i) bhulāiā.  
 Māiā ta mohaṇī tinai kīti, jin(i) ṭhagauli pāiā.  
 Kurbaṇ(u) kitā tisai viṭoh, jin(i) moh(u) mīṭhā lāiā.  
 Kahai Nānak(u) man chañchal, chaturāi kinai na pāiā.(10)

O' my volatile mind  
 Thro' ingenuity none has to Him attained.  
 Thro' ingenuity to Him has attained none,  
 Harken heedfully, thou O' mind mine.  
 This fascinating Entity, the Maya,  
 Which with delusion has the mind profaned.  
 This Maya has been made fascinating by Him,  
 Who hath it with deceitful guile ingrained.  
 I am a sacrifice unto the Sovran Lord,  
 With tender attachment hath mind chained.  
 Saith Nanak, hearken my volatile mind,  
 Thro' ingenuity none has to Him attained.(10)

ਏ ਮਨ ਪਿਆਰਿਆ, ਤੂੰ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥  
 ਏਹੁ ਕੁਟੰਬੁ ਤੂੰ ਜਿ ਦੇਖਦਾ, ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥  
 ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ, ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥  
 ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ, ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥  
 ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂੰ, ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ, ਤੂੰ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥

E man piāriā, tū sadā sach(u) samāle.  
 Eh(u) kuṭāṇb(u) tū je dekhda, chalai nāhi terai nāle.  
 Sāth(i) terai chalai nāhi, tis(u) nāl(i) kio chit(u) lāīai.  
 Aisā kaṁm(u) mūle na kichai, jit(u) aṁt(i) pachhotāīai.  
 Sat(i)gurū kā updes(u) suṇ(i) tū, hovai terai nāle.  
 Kahai Nānak(u) man piāre, tū sadā sach(u) samāle.(11)

O' dear mind mine,  
 Remember the True One continually.  
 This family which you fondly gaze upon,  
 Shall not in the end wend with thee.  
 Thee it shall not accompany then,  
 Why keep them in thy remembrance.  
 Do not ever do such a thing at all,  
 In the end which brings repentance.  
 Heed thou the teachings of the Satguru,  
 Which shall accompany thee.  
 Saith Nanak, my dear mind,  
 Remember thou the True One continually.(11)

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥  
 ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ,  
 ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥  
 ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ,  
 ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥  
 ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ,  
 ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥  
 ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ,  
 ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥

Agam agocharā terā aṅt(u) na pāiā.  
 Aṅto na pāiā kinai terā,  
 āpaṇā āp(u) tū jāṇhe.  
 Jia jaṅt sabh(i) khel(u) terā,  
 kiā ko ākh(i) vakhāṇae.  
 Ākheh ta vekheh sabh(u) tūhai,  
 jin(i) jagat(u) upāiā.  
 Kahai Nānak(u) tū sadā aganm(u) hai,  
 terā aṅt(u) na pāiā.(12)

O' Thou Inaccessible, Unknowable One,  
 No one has assessed Thy Entity.  
 Thy Entity has been assessed by none,  
 Thou knowest alone Thyself, O' Lord.  
 All beings are a part of Thy Grand Play,  
 Who else can say aught in this regard.  
 All utterances and surveyings are Thine,  
 Who brought about the Cosmic Entirety.  
 Saith Nanak Thou art inaccessible,  
 No one has assessed Thy Entity.(12)

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ,  
 ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥  
 ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ,  
 ਸਚਾ ਮਨਿ ਵਸਾਇਆ॥  
 ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ,  
 ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ॥

Sur(i) nar mun(i) jan aṁmr̥it(u) khojde,  
 su aṁmr̥it(u) gur te pāiā.  
 Pāiā aṁmr̥it(u) Gur(i) kripā kīni,  
 sachā man(i) vasāiā.  
 Jīa jaṁt sabh(i) tudh(u) upāe,  
 ik(i) vekh(i) parsan(i) āiā.

The Nectar, that great gods, sages search for,  
 That nectar is obtained from the Satguru.  
 Nectar is obtained, when Guru bestows grace,  
 And enshrines in the mind, the Sovran True.  
 All living beings have been created by Thee,  
 A rare one on seeing Him, accosts the Guru.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੁਕਾ,  
ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ,  
ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥

Lab(u) lobh(u) ahaṅkār(u) chūkā,  
Sat(i)gurū bhalā bhāiā.  
Kahai Nānak(u) jis no āp(i) tuṭhā,  
tin(i) aṁmrit(u) Gur te pāiā.(13)

His avarice, avidity and self-pride are shed,  
And he finds the Satguru appealing too.  
Saith Nanak, on whom is the Lord gracious,  
He obtained Nectar from the Guru.(13)

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ॥  
 ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ,  
 ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ॥  
 ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ,  
 ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ॥  
 ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ,  
 ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥

Bhagtā kī chāl nirālī.  
 Chālā nirālī bhagtāh kerī,  
 bikham mārag(i) chalṇā.  
 Lab(u) lobh(u) ahāṅkār(u) taj(i) trisnā,  
 bahut(u) nāhī bolṇā.  
 Khaṇnioh tikhī vāloh niki,  
 et(u) mārag(i) jāṇā.

The ways of His devotees are unique  
 Unique are the ways of His devotees,  
 They have to tread a path much tougher.  
 To shed avarice, avidness and self pride,  
 And to sparingly words utter.  
 Sharper than spear, finer-drawn than hair,  
 They tread a path so singular.

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ,  
ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥  
ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ,  
ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

Gur-parsādī jinī āp(u) tajiā,  
Har(i) vāsnā samāṇī.  
Kahai Nānak(u) chāl bhagtā,  
jugoh jug(u) nirālī.(14)

Thro' Guru's grace who shed their ego sense,  
All their desires and longings cease.  
Saith Nanak, the ways of His devotees,  
Throughout the ages are unique.(14)

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ,  
 ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ॥  
 ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ,  
 ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ॥  
 ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ,  
 ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ॥

Jio tū chalāe-he tiv chalah suāmī,  
 hor(u) kiā jāṇā guṇ tere.  
 Jiv tū chalāe-he tivai chalah,  
 jinā mārag(i) pāvhe.  
 Kar(i) kirpā jin Nām(i) lāe-he,  
 se Har(i) Har(i) sadā dhiāv-he.

As Thou direct us so we move my Sovran,  
 Very little I know of Thy virtues.  
 As Thou direct, thatwise they move,  
 Whom Thou on the True Path impel.  
 In Thy Grace whom Thou with Naam attach,  
 They ever on the Lord's Naam dwell.



ਜਿਸ ਨੋਂ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ,  
ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥  
ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ,  
ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥

Jis no kathā sunāe-he āpaṇī,  
se gur-duārai sukh(u) pāv-he.  
Kahai Nānak(u) sache sāhib,  
jio bhāvai tivai chalāv-he.(15)

Whom Thou cause to listen to Thy Gospel,  
They find peace at the Guru's portal.  
Saith Nanak, O' my Sovran Lord True,  
As Thou Will, so Thou us impel.(15)

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥  
 ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ,  
 ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ॥  
 ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ,  
 ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥  
 ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ,  
 ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ,  
 ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ॥੧੬॥

Eh(u) sohilā sabad(u) suhāvā.  
 Sabdo suhāvā sadā sohilā,  
 Sat(i)gurū suṇāiā.  
 Eh(u) tin kai mañn(i) vasiā,  
 jin dhuroh likhiā āiā.  
 Ik(i) phireh ghanere kareh galā,  
 galī kinai na pāiā.  
 Kahai Nānak(u) sabad(u) sohilā,  
 Sat(i)gurū suṇāiā.(16)

This Lord-Eulogy is finely phrased  
 Finely phrased is ever the Lord-Eulogy,  
 Which was by the Satguru uttered.  
 In their minds it has struck deep roots,  
 On whom it was by Primal-writ conferred.  
 Some wander much, indulge in great talk,  
 By mere words none has found the True.  
 Saith Nanak the hymn of Lord-laudation,  
 Is heard from the lips of Satguru.(16)

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ,  
ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥  
ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ,  
ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥  
ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ,  
ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥  
ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ,  
ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ,  
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥

Pavit(u) hoe se janā,  
jinī Har(i) dhiāiā.  
Har(i) dhiāiā pavit(u) hoe,  
gurmukh(i) jinī dhiāiā.  
Pavit(u) mātā pitā kuṭāṇb sahit sio,  
pavit(u) saṅgat(i) sabāiā.  
Kahde pavit(u) suṇde pavit(u),  
se pavit(u) jinī maṇn(i) vasāiā.  
Kahai Nānak(u) se pavit(u) jinī,  
gurmukh(i) Har(i) Har(i) dhiāiā. (17)

Purified are those on the Lord who dwell  
On the Lord who dwelt are purified,  
Thro' the Guru on the Lord who did dwell.  
Their parents and their family were purified,  
Purified were all their associates as well.  
The utterers were purified, the listeners too,  
Also those who enshrined in mind the Eternal.  
Saith Nanak all those are purified,  
Thro' Guru on the Lord who dwell. (17)

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ,  
 ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥  
 ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ,  
 ਰਹੇ ਕਰਮ ਕਮਾਏ ॥  
 ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ,  
 ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

Karmī sahaj(u) na ūpjai,  
 viṇ(u) sahjai sahsā na jāe.  
 Nah jāe sahsā kitai sañjam(i),  
 rahe karam kamāe.  
 Sahsai jio maliṇ(u) hai,  
 kit(u) sañjam(i) dhotā jāe.

With ritualism, the knowledge does'nt ensue,  
 Sans True knowledge delusions do not dispel.

Delusions do not dispel in any way,  
 In vain performed many many a ritual.  
 The psyche is defiled by the delusions,  
 In which way can it be cleansed well ?

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ,  
ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ॥  
ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ,  
ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ॥੧੮॥

Mañn(u) dhovoh sabad(i) lāgoh,  
Har(i) sio rahoh chit(u) lāe.  
Kahai Nānak(u) Gur parsādi sahaj(u) upjai,  
eh(u) sahsā iv jāe.(18)

Cleanse your mind, attaching with the Word,  
Keep your thoughts fixed on the Eternal.  
Saith Nanak, thro' Guru-grace true knowledge ensues,  
These delusions in this way do dispel.(18)

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ॥  
 ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ,  
 ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥  
 ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ,  
 ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥  
 ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ,  
 ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ॥  
 ਕਹੈ ਨਾਨਕੁ, ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ,  
 ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥੧੯॥

Jioh maile bāhroh nirmal.  
 Bāhroh nirmal jioh ta maile,  
 tini janam(u) jūai hāriā.  
 Eh tsnā vaḍā rog(u) lagā,  
 maraṇ(u) manoh visāriā.  
 Vedā maih Nām(u) utam(u) so suṇeh nāhi,  
 phireh jio betāliā.  
 Kahai Nānak(u), jin sach(u) tajiā kūrē lāge,  
 tini janam(u) jūai hāriā.(19)

Who are defiled within, have a clean outside,  
 Washed clean outside, defiled within are they,  
 They have gambled their life away.

Afflicted by the great disease of coveting,  
 From their mind, fact of dying have erased they.  
 They heed not, though the Vedas extol Naam,  
 Like one possessed, they wander every way.

Saith Nanak, who have discarded the truth,  
 Courting falsehood have gambled their life away.(19)

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥  
 ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ,  
 ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥  
 ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ,  
 ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥  
 ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ,  
 ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ,  
 ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥

Jioh nirmal bāhroh nirmal.  
 Bāhroh ta nirmal jioh nirmal,  
 Sat(i)gur te karṇī kamāṇī.  
 Kūṛ kī soe pahuchai nāhī,  
 mansā sach(i) samāṇī.  
 Janam(u) ratan(u) jini khaṭiā,  
 bhale se vaṇjāre.  
 Kahai Nānak(u) jin maṇ(u) nirmal(u),  
 sadā raheh Gur nāle.(20)

Who are pure within, are pure outside too  
 From outside they are pure, who are pure within too,  
 They act according to the behest of Satguru.  
 No word of falsehood can soil them,  
 Their desire-sense subsides in the True.  
 Who reaped the fruition of this precious life,  
 These merchants are sanctified.  
 Saith Nanak whose mind is verily pure,  
 With their Guru they ever abide.(20)

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥  
 ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ,  
 ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥  
 ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ,  
 ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥  
 ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ,  
 ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ,  
 ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥

Je ko sikh(u) Gurū seti sanmukh(u) hovai.  
 Hovai ta sanmukh(u) sikh(u) koī,  
 jioh rahai Gur nāle.  
 Gur ke charan hirdai dhiāe,  
 aṁtar ātmai samāle.  
 Āp(u) chhad(i) sadā rahai parṇai,  
 Gur bin(u) avar(u) na jāṇai koe.  
 Kahai Nānak(u) suṇoh saṁtoḥ,  
 so sikh(u) sanmukh(u) hoe.(21)

If a seeker gets fully attuned with his Guru,  
 Gets attuned with his Guru if any seeker,  
 From within aligns with his Guru fully.  
 In his heart contemplates the Guru's lotus feet,  
 Remembers him deep in his Psyche.  
 Shedding his ego ever seeks the Guru's shelter,  
 Other than the Guru pays heed to none.  
 Saith Nanak, hearken my dear saints,  
 Such a seeker is the attuned one.(21)



ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਖੁ ਹੋਵੈ,  
ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥  
ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰਥੈ ਕੋਈ,  
ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥  
ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ,  
ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

Je ko Gur te vemukh(u) hovai,  
bin(u) Sat(i)gur mukat(i) na pāvai.  
Pāvai mukat(i) na horthai koī,  
puchhoh bibekīā jāe.  
Anek jūnī bharam(i) āvai,  
viṇ(u) Sat(i)gur mukat(i) na pāe.

If someone turns away from the Guru,  
Without Satguru he gains no salvation.  
He gains salvation at no other door,  
Let this from the discerning one's be ascertained.  
In endless transmigrations he wanders,  
Sans Satguru no salvation is by him attained.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ,  
 ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥  
 ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ,  
 ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥

Phir(i) mukat(i) pāe lāg(i) charṇī,  
 Sat(i)gurū sabad(u) suṇāe.  
 Kahai Nānak(u) vichār(i) dekhoh,  
 viṇ(u) Sat(i)gur mukat(i) na pāe.(22)

At last finds he salvation at Guru's feet,  
 When thro' Satguru, attuning with Word is gained.  
 Saith Nanak thro' much deliberation you find,  
 Sans Satguru no salvation is attained.(22)

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ, ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥  
 ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ, ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥  
 ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ, ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ॥  
 ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ, ਜਪਿਹੁ ਸਾਰਿਗ ਪਾਣੀ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ, ਏਹ ਸਚੀ ਬਾਣੀ॥੨੩॥

Āvoh sikh Sat(i)gurū ke piāriho, gāvoh sachī bāṇi.  
 Bāṇi ta gāvoh gurū kerī, bāṇiā sir(i) bāṇi.  
 Jin kau nadar(i) karam(u) hovai, hirdai tinā samāṇi.  
 Pivoh aṁmrit sadā rahoh Har(i) raṅg(i),japiho sārīg pāṇi.  
 Kahai Nānak sadā gāvoh, eh sachī bāṇi.(23)

Gather ye, the loving disciples of Satguru,  
 And sing the True Hymnology.  
 Sing ye only the Guru Word,  
 Over all utterances it has ascendancy.  
 On whom falls the Lord's Glance of Grace,  
 In their hearts it penetrates deeply.  
 Drink its nectar, get imbued with His devotion ever,  
 And contemplate the Lord of Eternity.  
 Saith Nanak ever sing ye the True Hymnology.(23)

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥  
 ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ,  
 ਹੋਰ ਕਚੀ ਬਾਣੀ ॥  
 ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ,  
 ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥  
 ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ,  
 ਕਹਿਆ ਕਛੁ ਨ ਜਾਣੀ ॥

Sat(i)gurū binā hor kachī hai bāṇī.  
 Bāṇī ta kachī Sat(i)gurū bājhoh,  
 hor kachī bāṇī.  
 Kahde kache suṇde kache,  
 kachīn ākh(i) vakhāṇī.  
 Har(i) Har(i) nit kareh rasnā,  
 kahiā kachhū na jāṇī.

Apart from Satguru's other utterance is untrue  
 Other utterance is untrue except the Satguru's,  
 All other utterance is untrue.

The untrue utter it, the untrue hear it,  
 In discourse on it dwell the untrue.  
 Their tongue merely repeats Lord's Naam daily,  
 From its recital no knowledge doth ensue.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ,  
ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥  
ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਬਾਝਹੁ,  
ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥

Chit(u) jin kā hir(i) laiā māiā,  
bolan(i) pae ravāṇī.  
Kahai Nānak(u) Sat(i) gurū bājhoh,  
hor kachī bāṇī.(24)

Whose mind has been won over by Maya,  
Fluently their lips untrue words spew.  
Saith Nanak apart from the Satguru's,  
All other utterance is untrue.(24)

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਹੈ, ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥  
 ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ, ਏਹੁ ਹੋਆ ਸਮਾਉ ॥  
 ਸਬਦੁ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ, ਸਚੈ ਲਾਇਆ ਭਾਉ ॥  
 ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ, ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ, ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥

Gur kā sabad(u) ratān(u) hai, hīre jit(u) jārāo.  
 Sabad(u) ratan(u) jit(u) mañ(u) lāgā, eh(u) hoā samāo.  
 Sabad setī man(u) miliā, sachai lāiā bhāo.  
 Āpe hīrā ratan(u) āpe, jis no de(i) bujhāe.  
 Kahai Nānak(u) sabad(u) ratan(u) hai, hīrā jit(u) jārāo.(25)

The Guru's Word is a priceless diamond,  
 With costly gems it is inlaid.

The Word is a Diamond, when it penetrates the mind,  
 All the minds wanderings get stayed.  
 When the mind attaches with the Word,  
 Affections for the True within cascade.

The Lord is Himself the Diamond, Gems Himself too,  
 Whom He causes to know, he discerns it.  
 Nanak the Guru's Word is a priceless diamond,  
 With costly gems it is inlaid.(25)

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ, ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥  
 ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ, ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥  
 ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ, ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥  
 ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ, ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥  
 ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ, ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥

Siv sakat(i) āp(i) upāe kai, kartā āpe hukam(u) vartāe.  
 Hukam(u) vartāe āp(i) vekhai, Gurmukh(i) kisai bhujhāe.  
 Toṛe bañdhan hovai mukat(u), sabad(u) mañn(i) vasāe.  
 Gurmukh(i) jis no āp(i) kare su hovai, ekas sio liv lāe.  
 Kahai Nānak(u) āp(i) kartā, āpe hukam(u) bujhāe.(26)

Creating the Duality of consciousness and matter,  
 The Creator Himself brings His Will in operation.  
 Makes His Will He operative, surveys all Himself,  
 To a rare one thro' Guru He gives this perception.

Sundering all bonds gets he liberated,  
 And he fills his mind with Lord-imbution.  
 Whom He directs to the Guru for attunement,  
 On the One he fixes his devotion.  
 Saith Nanak, the Creator Himself,  
 By Himself of His Will bestows perception.(26)

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ,  
 ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥  
 ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ,  
 ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥  
 ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ,  
 ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥

Simrit(i) sāstra puṇn pāp bīchārde,  
 tatai sār na jāṇī.  
 Tatai sār na jāṇī gurū bājhoh,  
 tatai sār na jāṇī.  
 Tihi guṇi saṁsār(u) bhram(i) sutā,  
 sutiā rain(i) vihāṇī.

The Smritis, Shastras, good and evil deliberate,  
 But they have not realised His Essence.  
 His Essence is not realised without Satguru,  
 Sans Satguru is never realised His Essence.  
 Deluded by the Three Modes, people slumber,  
 They spend their life asleep in ignorance.



ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ,  
ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ,  
ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥  
ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ,  
ਜਿਸਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ,  
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥੨੭॥

Gur kirpā te se jan jāge,  
jinā har(i) man(i) vasiā,  
boleḥ aṁmr̥it bāṇī.  
Kahai Nānak(u) so tat(u) pāe,  
jisno andin(u) Har(i) liv lāgai,  
jāgat raṇ(i) viḥāṇī.(27)

Thro' Guru's Grace wake those,  
in whose mind He abides,  
Nectarean is all their utterance.  
Saith Nanak His Essence is realised by him,  
Who in the Lord's devotion daily engage,  
He spends his life in full cognizance.(27)

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ,  
 ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥  
 ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ,  
 ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥  
 ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ,  
 ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥

Mātā ke udar maih pratipāl kare,  
 so kio manoh visāriai.  
 Manoh kio visāriai evaḍ(u) dātā,  
 je agan(i) maih āhār(u) pahuchāvae.  
 Os no keh(u) poh(i) na sakī,  
 jis nau āpaṇī liv lāvae.

Who sustains ye in the mother's womb,  
 Such a Lord why ever disremember.  
 Why disremember so bounteous supreme a Lord,  
 Who in the fire of womb sustenance supplies.  
 What harm can ever befall him,  
 Whom the Sovran in His devotion applies.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ,  
ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥  
ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ,  
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥

Āpaṇī liv āpe lāe,  
Gurmukh(i) sadā samāliai.  
Kahai Nānak(u) evaḍ(u) dātā,  
so kio manoh visāriai.(28)

In devotion for Himself, He binds one Himself,  
Thro' Guru he remembers Him ever.  
Saith Nanak the Lord is bounteous supreme,  
why such a Lord ever disremember.(28)

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ,  
 ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥  
 ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ,  
 ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ॥  
 ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ,  
 ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ॥  
 ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ,  
 ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥

Jaisi agan(i) udar maih,  
 taisi bāhar(i) māiā.  
 Māiā agan(i) sabh iko jehi,  
 kartai khel(u) rachāiā.  
 Jā tis(u) bhāṇā tā jaṁmiā,  
 parvār(i) bhalā bhāiā.  
 Liv chhurḱī lagī trisnā,  
 māiā amar(u) vartāiā.

As is the fire in the womb, so is Maya outside raging.

Maya and the fire are two of a kind,

This play amazing is the creator's staging.

When the Creator Willed, this being took birth,

And he found the family very engaging.

He became Lord-estranged desires engulfed him,

All this is the Mayaic mananging.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ,  
ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥  
ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ,  
ਜਿਨਾ ਲਿਵ ਲਾਗੀ,  
ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ॥੨੯॥

Eh māiā jit(u) Har(i) visrai,  
moh(u) upjai bhāo dūjā lāiā.  
Kahai Nānak(u) gur parsādī,  
jinā liv lāgi,  
tinī viche māiā pāiā.(29)

This Maya, makes man forget God, creates attachment,  
And with Duality brings his gaging.  
Saith Nanak by Guru-Grace who in devotion attach,  
Meet the Lord subduing Maya's pull ravaging.(29)

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ,  
 ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥  
 ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ,  
 ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥  
 ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ,  
 ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ,  
 ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥

Har(i) āp(i) amulak(u) hai,  
 mul(i) na pāiā jāe.  
 Mul(i) na pāiā jāe kisai viṭoh,  
 rahe lok vil-lāe.  
 Aisā Sat(i)gur(u) je milai,  
 tis no sir(u) saupiai,  
 vichoh āp(u) jāe.

The Lord Himself is not appraisable,  
 His appraisal can't be found exact.  
 His exact appraisal can be found by none,  
 Countless have bemoaned this fact.  
 Surrender yourself to Him, if you meet a Satguru,  
 From within your ego doth eject.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ,  
ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥  
ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ,  
ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ,  
ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ॥੩੦॥

Jis dā jīo tis(u) mil(i) rahai,  
Har(i) vasai man(i) āe.  
Har(i) āp(i) amulak(u) hai,  
bhāg tinā ke Nānakā,  
jin Har(i) palai pāe.(30)

Unite with the Sovran, the Lord of thy being,  
The Lord comes to abide within in effect.  
The Lord Himself is Invaluable,  
They are blessed Nanak,  
whom the Lord brings in His contact.(30)

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥  
 ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ,  
 ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥  
 ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ,  
 ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥  
 ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ,  
 ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥  
 ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ,  
 ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥੩੧॥

Har(i) rās(i) merī man(u) vaṇjārā.  
 Har(i) rās(i) merī man(u) vaṇjārā,  
 Sat(i)gur te rās(i) jāṇī.  
 Har(i) Har(i) nit japiho jīoh,  
 lāhā khaṭīho dihārī.  
 Eh(u) dhan(u) tinā miliā,  
 jin Har(i) āpe bhāṇā.  
 Kahai Nānak(u) Har(i) rās(i) merī,  
 man(u) hoā vaṇjārā.(31)

The Lord-Naam is my Capital, my mind is a merchant.  
 The Lord-Naam is my Capital, my mind is a merchant,  
 From the Satguru of this fact we learn.  
 My fellows beings daily dwell on the Lord Naam,  
 So everyday some profit ye earn.  
 This Celestial wealth comes to them,  
 Of whom the Lord, Himself approves.  
 Saith Nanak, the Lord Naam—is capital mine,  
 And my mind has become a merchant.(31)



ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ,  
 ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥  
 ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੇ,  
 ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ॥  
 ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ,  
 ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ॥

E rasnā tū an ras(i) rāch(i) rahī,  
 teri piās na jāe.  
 Piās na jāe horat(u) kitai,  
 jichar(u) Har(i) ras(u) palai na pāe.  
 Har(i) ras(u) pāe palai piai Har(i) ras(u),  
 bahur(i) na trisnā lāgai āe.

My tongue thou art taken up with worldly savours,  
 Thy thirsting does not quench, remains intact.  
 Thy thirst can't be quenched in any other way,  
 Until with Naam-Savour thou do not connect.  
 When with Naam-Savour it connects, drinks it deep,  
 Then no thirsting can ever again thee affect.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ,  
ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ॥  
ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ,  
ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥੩੨॥

Eh(u) Har(i) ras(u) karmī pāiai,  
Sat(i)gur(u) milai jis(u) āe.  
Kahai Nānak(u) hor(i) an ras sabh(i) visare,  
jā Har(i) vasai man(i) āe.(32)

This Naam-Savour is gained through His Grace,  
When with Satguru one comes in contact.  
Saith Nanak, all other savours are clean forgotten,  
When the Lord comes to abide within in effect.(32)

ਏ ਸਰੀਰਾ ਮੇਰਿਆ,  
ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ,  
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥  
ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ,  
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥  
ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ,  
ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ॥

E Sarirā meriā,  
Har(i) tum maih jot(i) rakhī,  
tā tū jag maih āiā.  
Har(i) jot(i) rakhī tudh(u) vich(i),  
tā tū jag maih āiā.  
Har(i) āpe mātā āpe pitā,  
jin(i) jīo upāe jagat(u) dikhāiā.

O' thou body mine, the Lord placed His light in thee,  
Then thou came on the world-scene.  
The Lord placed His Light in thee,  
Then thou appeared on the world-scene.  
The Sovran Lord, is father and mother Himself,  
Who creating the beings, caused the world to be seen.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ,  
 ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ,  
 ਜੋਤਿ ਰਾਖੀ, ਤਾ ਤੂੰ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥

Gur parsādi bujhiā tā chalat(u) hoā,  
 chalat(u) nadri āiā.  
 Kahai Nānak(u) srisat(i) kā mūl(u) rachiā,  
 jot(i) rākhi, tā tū jag maih āiā.(33)

Thro' the Guru-Grace discerned, it is all a play,  
 As a play it all was then seen.  
 Saith Nanak, the basis of the world was created,  
 He placed his Light in thee,  
 Then thou came on the world-scene.(33)

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥  
 ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ,  
 ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥  
 ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ,  
 ਸੋਗੁ ਦੁਖੁ ਨ ਵਿਆਪਏ ॥  
 ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ,  
 ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥

Man(i) chāo bhaiā Prabh āgam(u) suniā.  
 Har(i) maṅgal(u) gāo sakhi,  
 grih(u) maṅdar(u) baṇiā.  
 Har(i) gāo maṅgal(u) nit sakhie,  
 sog(u) dūkh(u) na viāpae.  
 Gur charan lāge din sabhāge,  
 āpaṇā pir(u) jāpae.

My mind became fervent,  
 When it learnt of the Lord-advent.  
 My soul sisters sing ye the song of felicity,  
 My body has become the abode of the Magnificent.  
 Sing daily the song of felicity my soul sisters,  
 Grief and suffering shall not occur.  
 Guru's Lotus feet I caressed, the days are blessed,  
 In the person of Guru, my Lord I discover.

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ,  
ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ॥  
ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ,  
ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥੩੪॥

Anhat bāṇī Gur sabad(i) jāṇī,  
Har(i) Nām(u) Har(i) ras(u) bhogo.  
Kahai Nānak(u) Prabh(u) āp(i) miliā,  
karaṇ kāraṇ jogo.(34)

Of the Melody incessant, from the Guru I learnt,  
The Savour of Lord-Naam I sip soulfully.  
Saith Nanak, the Lord Himself accosted me,  
To do or get things done, He is competent fully.(34)

ਏ ਸਰੀਰਾ ਮੇਰਿਆ, ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ,  
 ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥  
 ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ,  
 ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥  
 ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ,  
 ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥

E sarirā meriā, is(u) jag maih āe kai,  
 kiā tudh(u) karam kamāiā.  
 Ki karam kamāiā tudh(u) sarirā,  
 jā tū jag maih āiā.  
 Jin(i) Har(i) terā rachan(u) rachiā,  
 so Har(i) man(i) na vasāiā.

O' thou body mine after coming in this world,  
 What deeds have performed thee ?  
 What deeds have thou performed my dear body,  
 As in this world appeared ye.  
 The Lord Hari, Who created thy entity,  
 In thy mind thou enshrined not that Deity.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ,  
 ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥  
 ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ,  
 ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥

Gur parsādi Har(i) maṇn(i) vasiā,  
 pūrāb(i) likhiā pāiā.  
 Kahai Nānak(u) eh(u) sarīr(u) parvāṇ(u) hoā,  
 jīn(i) Sat(i)gur sio chit(u) lāiā.(35)

Thro' Guru-Grace was Hari enshrined in mind,  
 Thus was obtained the pre-writ of destiny.  
 Saith Nanak, that body found the Lord's acceptance,  
 Who attached with the Satguru its Psyche.(35)



ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ,  
 ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ,  
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥  
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ,  
 ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥  
 ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ,  
 ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ,  
 ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

E netroh meriho Har(i),  
 tum maih jot(i) dhari,  
 Har(i) bin(u) avar(u) na dekhoh koī.  
 Har(i) bin(u) avar(u) na dekhoh koī,  
 nadri Har(i) nihālīā.  
 Eh(u) vis(u) saṁsār(u) tum dekhde,  
 eh(u) Har(i) kā rūp(u) hai,  
 Har(i) rūp(u) nadri āiā.

O thou eyes mine, Sovran Hari gave sight to thee,  
 Other than Sovran Hari none else sight.  
 Other than Sovran Hari none else sight,  
 With these eyes I have Sovran Hari realised.  
 This extensive world that thou espy,  
 It is a veritable image of Sovran Hari,  
 With His Grace is His Presence realised.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ,  
 ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ,  
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥  
 ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ,  
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬਦ੍ਰਿਸਟਿ ਹੋਈ॥੩੬॥

Gur parsādi bujhiā,  
 jā vekhā Har(i) ik(u) hai,  
 Har(i) bin(u) avar(u) na koī.  
 Kahai Nānak(u) eh(i) netra aṁdh se,  
 Sat(i)gur(i) miliai dib-drist(i) hoī.(36)

With Guru's grace I discerned this  
 Then everywhere Him alone I see,  
 Except Hari there is none else in sight.  
 Saith Nanak, these eyes were sightless,  
 On meeting the Satguru blessed was Divine sight.(36)

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ,  
 ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥  
 ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ,  
 ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥  
 ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ,  
 ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥

E sravaṇoh meriho,  
 sāchai sunaṇai no paṭhāe.  
 Sāchai sunaṇai no paṭhāe,  
 sarīr(i) lāe suṇoh sat(i) bāṇī.  
 Jit(u) suṇī man(u) tan(u) hariā hoā,  
 rasnā ras(i) samāṇī.

O my ears, thou art sent, The True Word to listen.  
 Thou art sent to listen to the True Word,  
 To the body were thou thus given,  
 Listen to the utterances True.  
 Hearing which, the body and mind blooms,  
 Its Divine savour doth the tongue imbue.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ,  
 ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ॥  
 ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਣਹੁ,  
 ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥੩੭॥

Sach(u) alakh vidāṇī,  
 tā kī gat(i) kahī na jāe.  
 Kahai Nānak(u) amrit Nām(u) sunoh,  
 pavitra hovoh sāchai sunaṇai no paṭhāe.(37)

Ineffable is the Glory of the True One,  
 Its description can never be given.  
 Saith Nanak, listen the Divine Naam, become pure,  
 Thou art sent the True Word to listen.(37)

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ,  
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥  
ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ,  
ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ,  
ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ॥  
ਗੁਰ ਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ,  
ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ॥

Har(i) jio guphā aṇdar,  
rakh(i) kai,  
vājā pavan(u) vajāiā.  
Vajāiā vājā paṇ,  
nau duāre pargaṭ(u) kie,  
dasvā gupat(u) rakhāiā.  
Gur duārai lāe bhāvanī,  
iknā dasvā duār(u) dikhāiā.

The Lord placed the being, in the body-cave,  
In it was then life-breath blown.  
Blown in it was life-breath,  
The nine-doors were made known,  
The tenth was left unknown.  
With the Guru attaching their devotion,  
To some the Tenth Door was shown.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ,  
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ,  
ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ,  
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥

Tah anek rūp nāo nav nidh(i),  
tis dā aṁt(u) na jāi pāiā.  
Kahai Nānak(u) Har(i) piārai,  
jio guphā aṁdar(i) rakh(i) kai,  
vājā pavaṇ(u) vajāiā.(38)

Where are infinite forms, names, treasures all,  
Whose extents can never be known.  
Saith Nanak, the dear Sovran Lord,  
Placed the being in body-cave,  
On it was then life-breath blown.(38)

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ,  
 ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥  
 ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ,  
 ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥  
 ਸਚੇ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ,  
 ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥  
 ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ,  
 ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ,  
 ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥੩੯॥

Eh(u) sāchā sohilā,  
 sāchai ghar(i) gāvoh.  
 Gāvoh ta sohilā ghar(i) sāchai,  
 jithai sadā sach(u) dhiāvhe.  
 Sacho dhiāveh jā tudh(u) bhāveh,  
 Gurmukh(i) jinā bujhāvhe.  
 Eh(u) sach(u) sabhnā kā khasam(u) hai,  
 jis(u) bakhse so jan(u) pāvhe.  
 Kahai Nānak(u) sach(u) sohilā,  
 sachai ghar(i) gāvhe.(39)

This Lord-Eulogy in a body-mansion pure sing.  
 Sing the Lord-Eulogy in a body mansion pure,  
 Where ever is contemplated the Sovran True.  
 They contemplate the True One, if it accord Thee  
 Who have got realisation thro' the Guru.  
 The True Sovran is Over-Lord of everyone,  
 Whom He grants His Grace, he finds the True.  
 Saith Nanak, the eulogy of the True Lord,  
 Sing ye in the body-mansion True.(39)

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ, ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥  
 ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ, ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ॥  
 ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ, ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥  
 ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ, ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥  
 ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤ੍ਰ, ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥  
 ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ, ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥੪੦॥੧॥

Anad(u) suṇoh vaḍ-bhāgiho, sagal manorath pūre.  
 Pārbrahm(u) Prabh(u) pāiā, utre sagal visūre.  
 Dūkh rog saṁtāp utre, suṇī sachi bāṇī.  
 Saṁt sājan bhae sarse, pūre Gur te jāṇī.  
 Suṇte punīt kahte pavit(u), Sat(i)gur(u) rahiā bharpūre.  
 Binvant(i) Nānak(u) Gur charaṇ lāge, vāje anhad tūre.(40.1)

Thou hear "Anand" O blessed beings,  
 Fulfil the desires of thy psyche.  
 Attain awareness of the Almighty,  
 Shed all apprehensions entirely.  
 Sorrows, ills and tensions are shed,  
 When thou listened soul fully the Word True.  
 The saint-sodality became blissful,  
 On being enlightened by the Perfect Guru.  
 The listeners turn pure, reciters pious,  
 Satguru's presence fills their being.  
 Nanak hails, His Lotus-Feet who cherish,  
 In their mind Unstruck Melodies ring.(40)



## A Little Delving Into

The daylight is subsiding, luminous darkness is approaching, now is the time to start moving to respective homes. The birds start flying back to their nests, the cattle begin trudging back to their cattle yards, the sheep and goats turn back to their folds. Men everywhere turn their thoughts homewards, start thinking of their families and homes. They leave their work, however urgent it may be. Home, sweet home is overwhelming their minds. Even the wild beasts who forage for food during the daylight, return to their lairs.

The birds and beasts have no such ideas about homes like men as they are not blessed with a thinking brain. But nevertheless, instinctively they turn to their resting places. Man, blessed with a mind has the concept of a permanent home, his real home, lurking somewhere in the depths of his mind. His real home, not a temporary abode which he has now on this earth. His *Nij Ghar*, the eternal home, from which there is no departing ever.

As you prepare for a journey homewards, the different pulls of the home come into operation. When

you take the first step homewards you are keyed up physically, emotionally and mentally, your thoughts zero in on all the comforts that are waiting for you there. When you reach home, you get a great sense of relief. You have your bellyful of food, lap up the emotional and physical sense of well being. You feel sated.

In some way, in some blessed moments, starts the stirring of his soul, long estranged from her Lord, her Creator. She starts nudging the mind, the thinking self. She remembers dimly the starlit domes of her Lord's Mansion, the eternal bloom and burgeoning around. The eternal savouring of eternal bliss, the beatific looks of her Lord, the eternally youthful Lord. From where there is no parting. Where there is no pain, no darkness, no shadowy joys that bring sadness in their wake. Bliss, eternal bliss is there, arising out of communion with her Lord.

To create, augment and cement such stirrings of the soul, the Sikh Gurus in their sagacity blessed us with certain *shabads* (hymns) to form the Sikh evening prayer, the vespers, the Rehras, and enjoined upon us the daily recital of these *shabads* in our family circle or if possible in *Sat-Sangat*, the Sodality of the True. And thus to embark on our homeward journey to the Lord's Mansions. Before such a journey is undertaken, a yearning for this eternal home has to set in, like the daily homeward move to our homes on this earth.

The opening *shabad* of this prayer tells us that the

worldly pleasures bring sorrow and pain. But when true peace and equipoise comes, then sorrows and pain disappear completely from one's life. As sorrow is a consequence of attachment, avarice, pride, lust and wrath. When these Vicious Five are subdued and stilled, it is all beatitude that fills one's life. We suffer as long as we think that we do things and have the potence to do so. When realisation comes that the only Doer is Waheguru, the Sovran Lord, our link with suffering and joy, loss and gain, the whole gambit of duality snaps. We attain the state of equipoised calm, where there are no tremors of apprehension or elation to disturb it. He is the only Doer, the Eternal Doer and He is concerned about our welfare. It is His Will that is operative everywhere, He is beyond any appraisal, is Ineffable. He is realised through constant awareness of His Eternal Presence.

Passing in front of the grandiose Portals of the Sovran Lord, that stretches from one end of the horizon to the opposite end and touches the zenith, we espy that here are all the celestial and terrestrial beings engaged in singing the praises of the Lord. All the elements are singing, the planets, the stars, the mounts, the oceans all are singing. The entire creation is busy in the Lord-eulogy. As we reach right in front of the portals, the query bobs up, who is the Lord of the Mansion? As if to answer it, Guru Nanak changes the rhyme and rhythm of the succeeding verses and tells us that the Master of the Mansion is no other than the

Creator, who has created all beings, different forms and kinds of objects of matter. Who is the Master of His Will that operates everywhere and its dictates are to be followed obediently without any demur.

The Sovran Lord is not appraisable, throughout the ages, sages, sidhas, the learned, the writers, the wise, the seers have failed to define and evaluate even an iota of His Grandness.

Lord-*Naam* revives the withered soul. On forgetting Him one becomes spiritually dead. He is the Bounteous Lord, His boons are equally grandiose as is the Sovran Himself. He has given us day and night. How wonderful are these His twin Bestowals. Can one imagine life without these two boons ? He ever bestows and we ever keep on receiving His bounties. Those who do not dwell on Him, do not remember Him, are accursed beings and their life is and shall be accursed.

Satguru is the Lord's anointed preceptor, through his goodwill and grace, Sat-Guru bestows *Naam* on us. Then one's body and mind bloom eternally with the savouring of Lord-*Naam*. Truly wretched are those who are bereft of *Naam*. We should not worry ourselves over the making of endeavours as all endeavouring lies with the Lord. He is aware of our needs, even before we think of them. He sustains all beings throughout the ages, be they men, birds, beasts and other creatures of land and water. The only endeavour to be made by us, is the joining of *Sat-Sangat*, the True Sodality.

He is the Immaculate Being, the Infinitely Incomprehensible. He is the Creator, the Sustainer, the Eternal Indweller, the all Pervader. This creation is His marvellous Play and also His marvellous Stage where He plays all the diverse parts Himself. He is also the spectator on the other side of the stage, enjoying the show. He is peerless, His Attributes are infinite and marvellous. Those who dwell on Him, on His Attributes, dwell in serene calm, they reach beyond the pale of life and death. Thus they sear the fear of the twain. They merge with the Essence of the Lord.

There is no end to devotional hymns in His praise. His devotees are beyond count, countless are the singers of His Eulogy. Countless beings are engaged in different forms of Lord worship. But blessed are only those who find acceptance with their Lord, on whom His Glance of Grace rests.

Nanak sings the praise of the Primordial Being, the Creator, the only Doer, the Eternal Doer, the Magnificent, the All-knower. Who is also the Destroyer of His own Creation, in His own Will. All beings are mere puppets in the Hands of their Creator. The self-centred, the self-tuned come croppers in the game of life. Whereas the Guru-tuned are blessed with *Naam* and lead a blissful life.

O' Lord, Nanak pleads, "I am a useless ignorant, wastrel, a do-no-gooder, purblind fool, bereft of any good and any service to the saintly people, tossed about by the desire-waves. The attachment's heavy

stones around my neck are weighing me down in the World Ocean. By forgetting Thee all that was good in me became debased. Save me in Thy Munificence, Thy Magnanimity, out of Thy Grace. I am an ungrateful wretch, unmindful of Thy blessings, Thou hast showered on me. Thou art ever Merciful, ever Forgiving, Redeem Thy Suppliant."

With the grace of Guru, this is a small little delving into Rehras, the edifying *Bani*. I hope and pray that the readers with the grace of Guru delve deeper and steadily into it and befittingly benefit from it with the Guru's grace.

## ਰਹਰਾਸਿ ॥

ਸਲੋਕੁ ਮਹਲਾ ੧ ॥

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ, ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥  
ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ, ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥  
ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ਰਹਾਉ॥

## RAHRĀS(I).

Salok(u) Mahalā 1.

Dukh(u) dārū sukh(u) rog(u) bhaiā, jā sukh(u) tām(i) na hoī.  
Tūn kartā karṇā mai nāhī, jā hau karī na hoī.  
Balihārī kudrat(i) vasiā. Terā ant(u) na jāī lakhiā.(1)Rahāo.

## REHRAAS

Shalok Mehla I

Woes become a curative, pleasures bring ills,  
When true happiness comes no pain is there.  
Thou art the True Doer, nothing can I do,  
Whenever I do exert no outcome is there.  
It is wondrous how Thy Creation Thou permeate,  
Beyond the reach of realisation is Thy estimate.(1)Pause

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ,  
 ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥  
 ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ,  
 ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ॥  
 ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ,  
 ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥੨॥

Jāt(i) maih jot(i) jot(i) maih jātā,  
 akal kalā bharpūr(i) rahiā.  
 Tūñ sachā sāhib(u) siphat(i) suālio,  
 jin(i) kitī so pār(i) paiā.  
 Kahu Nānak karte kiā bātā,  
 jo kichh(u) karṇā su kar(i) rahiā.(2)

Thou art in Thy creation, Thy creation is in Thee  
 Thy Light is in Thy Creation, it helps know Thee,  
 Thy Eternal Potence fills Thy creation fully.  
 True Sovran art Thou, wondrous is Thy praise,  
 He gets emancipated, who utters Thy Eulogy.  
 Saith Nanak, mysterious are the Creator's ways,  
 Whatsoever He Wills, He is doing that verily.(2)



ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ,  
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥  
ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ,  
ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥  
ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ,  
ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

**So Dar(u) Rāg(u) Āsā Mahalā 1.**

Ik Oaṅkār Sat(i)gurprasād(i).  
So dar(u) terā kehā so ghar(u) kehā,  
jit(u) baiḥ sarab samāle.  
Vāje tere nād anek asaṅkhā,  
kete tere vāvaṇ-hāre.  
Kete tere rāg parī sio kahīaiḥ,  
kete tere gāvaṇ-hāre.

**So Dar Rag Asa Mehla I**

The Lord is One and He can be attained through the  
grace of the True Guru.

How Grand Thy Portals, how Lofty Thy Mansion,  
From whence Thy all Thou tend.  
Infinite the notes that echo around,  
Countless to their playing attend.  
Many musical modes, measures are sung,  
Many minstrels their voices to it lend.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ,  
ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ,  
ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ,  
ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ,  
ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥

Gāvan(i) tudh-no pavaṇ(u) pāṇī baisaṇtar(u),  
gāvai rājā dharam(u) duāre.  
Gāvan(i) tudh-no chit(u) gupat(u) likh(i) jāṇan(i),  
likh(i) likh(i) dharam(u) bichāre.  
Gāvan(i) tudh-no Īsar(u) Brahmā Devī,  
sohan(i) tere sadā savāre.  
Gāvan(i) tudh-no Īndra Īndrāṣaṇ(i) baiṭhe,  
devtīā dar(i) nāle.

Winds, waters and fires Thee eulogise,  
Sings Dharamraj who doth Thee attend.  
The recording angels Chit, Gupt sing,  
While over their records they bend.  
Issar, Brahma and Devi Thee eulogise,  
Eternal grace to whom do Thou lend.  
Indar seated on his throne sings Thee,  
His godlings singings with his blend.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ,  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਸਾਧ ਬੀਚਾਰੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ,  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਵੀਰ ਕਰਾਰੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ,  
ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥  
ਗਾਵਨਿ ਤੁਧ ਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ,  
ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ॥

Gāvan(i) tudh-no sidh samādhī aṇdar(i),  
gāvan(i) tudh-no sād̥h bichāre.  
Gāvan(i) tudh-no jati satī saṇtokhī,  
gāvan(i) tudh-no vīr karāre.  
Gāvan(i) tudh-no paṇḍit paṛan(i) rakhisur,  
jug(u) jug(u) vedā nāle.  
Gāvan(i) tudh-no mohaniā man(u) mohan(i),  
surag(u) machh(u) pae-āle.

Sadhus deep in thoughts Thee eulogize,  
Entranced Sidhas into songs transcend.  
The righteous, celibate, continent sing,  
Also sing the warriors much toughened.  
Scholars and sages Thy eulogies sing,  
Reciting from the Vedas sans end.  
Sing the mind enticing comely damsels,  
From heaven, earth and the nether end.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ,  
 ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥  
 ਗਾਵਨਿ ਤੁਧ ਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ,  
 ਗਾਵਨਿ ਤੁਧ ਨੋ ਖਾਣੀ ਚਾਰੇ ॥  
 ਗਾਵਨਿ ਤੁਧ ਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ,  
 ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥  
 ਸੇਈ ਤੁਧ ਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧ ਭਾਵਨਿ,  
 ਚਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Gāvan(i) tudh-no ratan upāe tere,  
 aṭh-saṭh(i) tīrath nāle.  
 Gāvan(i) tudh-no jodh mahābal sūrā,  
 gāvan(i) tudh-no khāṇī chāre.  
 Gāvan(i) tudh-no khaṇḍ maṇḍal brahmaṇḍā,  
 kar(i) kar(i) rakhe tere dhāre.  
 Sei tudh-no gāvan(i) jo tudh(u) bhāvan(i),  
 rate tere bhagat rasāle.

The jewels shaped by Thy hands sing,  
 And places where the pilgrims wend.  
 Mighty warriors, super heroes sing,  
 All beings to singing of Thee attend.  
 Regions, spheres, cosmorams Thee sing,  
 That Thou creating in space suspend.  
 Sing Thy love-imbued, Thy devotion-hued,  
 On whom Thy approval Thou extend.

ਹੋਰਿ ਕੇਤੇ ਤੁਧ ਨੋ ਗਾਵਨਿ,  
ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ,  
ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥  
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ,  
ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥  
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ,  
ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

Hor(i) kete tudh-no gāvan(i),  
se mai chit(i) na āvan(i),  
Nānak(u) kiā bichāre.  
Soī soī sadā sach(u) sāhib(u),  
sāchā sāchī nāī.  
Hai bhī hosī jāe na jāsi,  
rachnā jin(i) rachāī.

Sing others of many kind, now not in mind  
Nanak, their count cannot apprehend.  
He alone is ever the Lord Eternal,  
Eternally doth His Naam stay.  
He is, shall be and shall not cease,  
Who created the cosmic sway.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ,  
 ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥  
 ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ,  
 ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ,  
 ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥  
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ,  
 ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

Raṅgī raṅgī bhātī kar(i) kar(i) jinsī,  
 māiā jin(i) upāi.  
 Kar(i) kar(i) dekhai kitā āpaṇā,  
 jio tis dī vaḍiāi.  
 Jo tis(u) bhāvai soī karsī,  
 phir(i) hukam(u) na karṇā jāi.  
 So pāt(i)sāh(u) sāhā pat(i) sāhib(u),  
 Nānak rahan(u) rajāi.(1)

Making beings of diverse forms, hues,  
 He ushered in the Maya's play.  
 Creating He surveys His handi-work,  
 Such is His magnificent way.  
 He does whatsoever that He Wills,  
 No one can at all order Him, aye.  
 Sovran Lord of the sovereigns is He,  
 Nanak, Let us all His Will obey.(1)

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥  
 ਕੇਵਡੁ ਵਡਾ ਭੀਠਾ ਹੋਇ ॥  
 ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥  
 ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥  
 ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ, ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥  
 ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ਰਹਾਉ॥

Āsā Mahalā 1.

Suṇ(i) vaḍā ākhai sabh(u) koe.  
 Kevad(u) vaḍā ḍīṭhā hoe.  
 Kīmat(i) pāe na kahiā jāe.  
 Kahṇai vāle tere rahe samāe.(1)  
 Vaḍe mere sāhibā, gaihar gaṇbhīrā guṇī gahirā.  
 Koe na jāṇai terā ketā kevad(u) chīrā.(1) Rahāo.

Asa Mehla I

Hearing from others, all praise Thy greatness,  
 How great ! Only by glimpsing can one guess.  
 No appraisal can be made, no words portray,  
 They scribes by Thy Glories were swept away.(1)  
 My Lord Sublime, Profound and Virtue's Treasure,  
 How vast is Thy Spread no one can measure.(1)Pause.

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ॥  
 ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ॥  
 ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ॥  
 ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ॥੨॥  
 ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ॥  
 ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ॥  
 ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ॥  
 ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ॥੩॥

Sabh(i) surti mil(i) surat(i) kamāi.  
 Sabh kimat(i) mil(i) kimat(i) pāi.  
 Giānī dhiānī gur gur hāi.  
 Kahan(u) na jāi teri til(u) vaḍiāi.(2)  
 Sabh(i) sat sabh(i) tap sabh(i) chaṅgiāiā.  
 Sidhā purkhā kiā vaḍiāiā.  
 Tudh(u) viṇ(u) sidhī kinai na pāiā.  
 Karam(i) milai nāhi ṭhāk(i) rahāiā.(3)

All the learned together their learning applied,  
 All the appraisers together appraising tried.  
 The wise, the seers and others of ilk allied,  
 A grain of Thy Grandeur, their efforts defied.(2)  
 All austerities, all virtues, all noble deeds,  
 And of the great Sidhas, all glorious feats.  
 Without Thee did no one in anything succeed,  
 What in Thy Grace is gained, none can impede.(3)



ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥  
ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥  
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥  
ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

Ākhaṇ vālā kiā vechārā.  
Siphtī bhare tere bhaṇḍārā.  
Jis(u) tū deh(i) tisai kiā chārā.  
Nānak sach(u) savārāṇ-hārā.(4.2)

How can a mere mortal essay to eulogise Thee,  
Many treasures are there full of thy hymnody.  
Whom thou grant perception, gain it effortlessly,  
Nanak the True Edifier is the True One only.(4.2)

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥  
 ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥  
 ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥  
 ਉਤੁ ਭੁਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥  
 ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥  
 ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ਰਹਾਉ॥

Āsā Mahalā 1.

Ākhā jivā visrai mar(i) jāo.  
 Ākhaṇ(i) aukhā sāchā Nāo.  
 Sāche Nām kī lāgai bhūkh.  
 Ut(u) bhūkhai khāe chaliaih dūkh.(1)  
 So kio visrai merī mae.  
 Sāchā sāhib(u) sāchai nāe. (1)Rahāo.

Asa Mehla I

Forgetting, Thy Naam, I die, uttering it life renew,  
 Tough is O' Lord the uttering of Thy Naam True.

When hunger for Thy Naam any being fills,  
 Partaking of Thy Naam all his sorrow stills.(1)

Why should I forget my dear, such an Entity,  
 Who is True Lord, whose Naam is for Eternity.(1)Pause.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥  
 ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥  
 ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥  
 ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥  
 ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥  
 ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥  
 ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥  
 ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

Sāche Nām kī til(u) vaḍiāi.  
 Ākh(i) thake kimat(i) nahī pāi.  
 Je sabh(i) mil(i) kai ākhaṇ pāhe.  
 Vaḍā na hovai ghāṭ(i) na jāe.(2)  
 Nā oh(u) marai na hovai sog(u).  
 Dedā rahai na chūkai bhog(u).  
 Guṇ(u) eho hor(u) nāhī koe.  
 Nā ko hoā nā ko hoe.(3)

Even a grain of His True Naam's greatness,  
 All appraisers wearied off but failed to assess.  
 If all together in unison their Lord eulogise,  
 His Glory increases not nor doth it minimise.(2)  
 The Lord never dies, nor ever He grieves,  
 He keeps on giving nor giving ever leaves.  
 No one else has such a marvellous potency,  
 There never was one, never shall be hence.(3)

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥  
 ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥  
 ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥  
 ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

Jevaḍ āp(i) tevaḍ terī dāt(i).  
 Jin(i) din(u) kar(i) kai kīṭī rāt(i).  
 Khasam(u) visāreh te kamjāt(i).  
 Nānak nāvai bājh(u) sanāt(i).(4.3)

His bestowals are as grandiose as is His state,  
 Who creating the day, did then the night create.  
 Who disremember their Sovran, are lowly bred,  
 Nanak bereft of His Naam one is truly wretched.

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ,  
ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥  
ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ,  
ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥  
ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ,  
ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥  
ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ,  
ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ਰਹਾਉ॥

#### Rāg(u) Gūjri Mahalā 4.

Har(i) ke jan Sat(i)gur sat-purkhā,  
binau karau gur pās(i).  
Ham kīre kiram Sat(i)gur sarṇāī,  
kar(i) daiā Nām(u) pargās(i).(1)  
Mere mīt gurdev,  
mo kau Rām Nām(u) pargās(i).  
Gurmat(i) Nām(u) merā prān sakhāī,  
Har(i) kirat(i) hamrī Rahrās(i).(1) Rahāo.

#### Rag Gujri Mehla IV

O' my Sovran's preceptor, thou True Satguru,  
To thee humbly I address my entreaty.  
We, the vile vermins seek thy shelter,  
Bestow the Naam's refulgence in thy pity.  
O' my dear mentor, my dear Gurdev,  
Bless me with the Lord-Naam's refulgency.  
Guru-blessed Naam is to me soul-soothing,  
The Lord Eulogy is my daily sacred duty.

ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ,  
 ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥  
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ,  
 ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥  
 ਜਿਨ ਹਰਿਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ,  
 ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥  
 ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ,  
 ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Har(i) jan ke vaḍ bhāg vaḍere,  
 jin Har(i) Har(i) sardhā Har(i) piās.  
 Har(i) Har(i) Nām(u) milai triptāseh,  
 mil(i) saṅgat(i) guṇ pargās(i).(2)  
 Jin Har(i) Har(i) Har(i) ras(u) Nām(u) na pāiā,  
 te bhāg-hiṇ jam pās(i).  
 Jo Sat(i)gur saraṇ(i) saṅgat(i) nahi āe,  
 dhrig(u) jive dhrig(u) jivās(i).(3)

Greatly blessed are the servitors of the Lord,  
 who have devotion for Him and are Lord-thirsty.  
 Receiving the Lord's Naam get they satiated,  
 Glow with virtues, joining the holy sodality.  
 The savour of His Naam who never taste,  
 These wretches fall into Death's captivity.  
 Who seek not Satgur's refuge in True sodality,  
 Cursed is their life now, cursed shall it be.

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ,  
ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ॥  
ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ, ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ,  
ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ॥੪॥੪॥

Jin Har(i) jan Sat(i)gur saṅgat(i) pāi,  
tin dhur(i) mastak(i) likhiā likhās(i).  
Dhan(u) dhañn(u) sat-saṅgat(i),  
jit(u) Har(i) ras(u) pāiā,  
mil(i) jan Nānak Nām(u) pargās(i).(4.4)

The company of Sovran's preceptor, Satguru who gain,  
On their brows, the Lord's pre-writ do carry.  
Blessed is the True sodality where Naam is savoured,  
Lowly Nanak gains there the Naam's refulgency.(4)

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ,  
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥  
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ,  
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥  
ਮੇਰੇ ਮਾਧਉ ਜੀ, ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ,  
ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ਰਹਾਉ॥

### Rāg(u) Gūjri Mahalā 5.

Kāhe re man chitveh udam(u),  
jā āhar(i) Har(i) jio pariā.  
Sail pathar maih jānt upāe,  
tā kā rijak(u) āgai kar(i) dhariā.(1)  
Mere mādhou jī, satsaṅgat(i) mile su tariā.  
Gur parsād(i) param-pad(u) pāiā,  
sūke kāsṭ hariā.(1)Rahāo.

### Rag Gujri Mehla V

O mind why do you think of making endeavours,  
When to the need of all the Lord attends.  
Creating beings within stones and mountains,  
Their sustenance right before He sends.(1)  
O my Lord, Sovran of the Cosmic totality,  
Joining the Sat Sangat one transcends.  
By Guru's Grace is attained the equipoised state,  
To the withered soul, the Guru life lends.(1)Pause.



ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ,  
 ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ॥  
 ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ,  
 ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ॥੨॥  
 ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ,  
 ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ॥  
 ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ,  
 ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ॥੩॥

Janan(i) pitā lok sut banitā,  
 koe na kis kī dhariā.  
 Sir(i) sir(i) rijak(u) sanbhāhe Thākur(u),  
 kāhe man bhau kariā.(2)  
 Ūḍe ūḍ(i) āvai sai kosā,  
 tis(u) pāchhai bachre chhariā.  
 Tin kavan(u) khalāvai kavan(u) chugāvai,  
 man maih simran(u) kariā.(3)

Mother, father, wife, son and relatives all,  
 Not anyone of them any support extends.  
 To each and everyone the Lord sends sustenance,  
 O man why apprehension thy mind rends.  
 Leaving behind all her fledglings all alone,  
 Thousands of miles the crane merely wends.  
 Have you ever thought of this in your mind,  
 Who feeds her fledglings, who attends ?

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ,  
ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ॥  
ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ,  
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ॥੪॥੫॥

Sabh(i) nidhān das aṣṭ sidhān,  
Ṭhākur kar tal dhariā.  
Jan Nānak bal(i) bal(i) sad bal(i) jāiai,  
terā aṁt(u) na pārāvariā. (4.5)

All treasures, all powers, spiritual and temporal,  
The Sovran Lord from His Hand extends.  
Slave Nanak is ever, ever a sacrifice to Thee,  
Thy Bounteous bestowing nowhere ends.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ,  
ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥  
ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ,  
ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

**Rāg(u) Āsā Mahalā 4 So Purakh(u).**

Ik Oaṅkār Sat(i)gurprasād(i).

So purakh Nirāṅjan(u) Har(i) Purakh(u) Nirāṅjan(u),  
Har(i) agamā agam apārā.  
Sabh(i) dhiāveh sabh(i) dhiāveh tudh(u) jī,  
Har(i) sache sirjaṇ-hārā.

**Rag Asa Mehla IV, So Purkh**

The Lord is One and He can be attained through the  
grace of the True Guru.

The Being Immaculate, the Lord Immaculate,  
The Infinitely Incomprehensible *Dieu*.  
All dwell on Thee, all Thee contemplate,  
Thou art O' Lord the Creator True.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ,  
 ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ॥  
 ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ,  
 ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ॥  
 ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ,  
 ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ॥੧॥

Sabh(i) jīa tumāre jī,  
 tūn jīā kā dātārā.  
 Har(i) dhiāvoh sañtoh jī,  
 sabbh(i) dūkh visāraṇ-hārā.  
 Har(i) āpe Ṭhākur(u) Har(i) āpe sevak(u) jī,  
 kiā Nānak jañt vichārā.(1)

All living beings are Thy creatures, dear Lord,  
 For all Thou art the Bestower Eternal.  
 All the Saints contemplate Thou the Sovran,  
 Who makes all our grief forgettable.  
 He, is the Lord, Himself, Himself the thrall,  
 What can poor, astounded Nanak tell.(1)

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ,  
ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ॥  
ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ,  
ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥  
ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ,  
ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ॥

Tūñ ghaṭ ghaṭ aṅtar(i) sarab niraṅtar(i) jī,  
Har(i) eko Purakh(u) samāṇā.  
Ik(i) dāte ik(i) bhekhārī jī,  
sabh(i) tere choj viḍāṇā.  
Tūñ āpe dātā āpe bhugtā jī,  
hau tudh(u) bin(u) awar(u) nā jāṇā.

Within every heart, in continuity Thou art,  
Thou art the One, Pervader Universal.  
Some are donors, some poor beggars are,  
All these are Thine disports Supernal.  
Thou art the Bestower, Thysself the Enjoyer,  
I know none else can enact this marvel.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ,  
 ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ॥  
 ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ,  
 ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ॥੨॥

Tūn Pār-Brahm(u) beaṁt(u) beaṁt(u) jī,  
 tere kiā guṇ ākh(i) vakhāṇā.  
 Jo seveh jo seveh tudh(u) jī,  
 jan(u) Nānak(u) tin kurbāṇā.(2)

Thou art the Supermus, Boundless, Infinite,  
 How can all Thy attributes I ever tell.  
 Who serve Thee dear Lord, who serve Thee,  
 Nanak to them is an offering sacrificial.(2)

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ,  
 ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥  
 ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ,  
 ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ,  
 ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥  
 ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ,  
 ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

Har(i) dhiāveh Har(i) dhiāveh tudh(u) jī,  
 se jan jug maih sukhvāsī.  
 Se mukat(u) se mukat(u) bhae,  
 jin Har(i) dhiāiā jī, tin tūṭī jam kī phāsī.  
 Jin Nirbhau jin Har(i) Nirbhau dhiāiā jī,  
 tin kā bhau sabh(u) gavāsī.

Who dwell on Thee, who dwell on Thee, dear Lord,  
 For Yugas in serene calm shall dwell.  
 They became liberated who dwelt on Thee,  
 For them Death's noose sundered fell.  
 Who dwelt on the Fearless, the Lord Fearless,  
 From within them all fear shall dispel.

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ,  
 ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ॥  
 ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ,  
 ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ॥੩॥

Jin seviā jin seviā merā Har(i) jī,  
 te Har(i) Har(i) rūp(i) samāsi.  
 Se dhañn(u) se dhañn(u)  
 jin Har(i) dhīāiā jī,  
 jan(u) Nānak(u) tin bal(i) jāsi.(3)

Who served, who served, my dear Sovran Lord  
 In the Lord's Essence merge they shall.  
 Ever blessed are they who dwelt on the Lord  
 Nanak to them is an offering sacrificial.(3)



ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ,  
 ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥  
 ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ,  
 ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ,  
 ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥  
 ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ,  
 ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ,  
 ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

Terī bhagat(i) terī bhagat(i) bhaṇḍār jī,  
 bhare beaṇt beaṇtā.  
 Tere bhagat tere bhagat,  
 salāhan(i) tudh(u) jī,  
 Har(i) anik anek anan̄tā.  
 Terī anik terī anik,  
 kareh Har(i) pūjā jī,  
 tap(u) tāpeh japeh beaṇtā.

Thy devotional hymns, of Thy hymns collections,  
 Storefuls exist in infinite abundance.  
 Thy votaries O' Lord Thy votaries praise Thee,  
 O' Thou the Lord of Infinite Expanse.  
 Countless being O' Lord countless worship Thee,  
 And countless recite and do penance.

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ,  
 ਪੜ੍ਹਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ,  
 ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ॥  
 ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ,  
 ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ॥੪॥

Tere anek tere anek,  
 paṛeh bahu simrit(i) sāsāt jī,  
 kar(i) kiriā khaṭ(u) karam karañtā.  
 Se bhagat se bhagat bhale jan Nānak jī,  
 jo bhāveh mere Har(i) Bhagvañtā.(4)

Countless, Thy countless beings read scriptures,  
 Are busy in ritual act's performance.  
 Those devotees Nanak, those devotees are blest,  
 Who receive my Sovran's acceptance.(4)

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ,  
 ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥  
 ਤੂੰ ਜਗੁ ਜਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ,  
 ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ॥  
 ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ,  
 ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥

Tūn ād(i) purakh(u) apraṇpar(u) Kartā jī,  
 tudh(u) jevaḍ(u) avar(u) na koī.  
 Tūn jug(u) jug(u) eko sadā sadā tūn eko jī,  
 tūn nihchal(u) kartā soī.  
 Tudh(u) āpe bhāvai soī vartai jī,  
 tūn āpe kareh su hoī.

Thou art the Primordial Being, the Doer Absolute,  
 No one is as Magnificent as Thee.  
 Thro' Yugas Thou art the same ever the same One,  
 Thou art the Resolute Doer verily.  
 Whatever Thou Dispose, that becomes operational,  
 What Thou Thyself do, happens only.

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ,  
 ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥  
 ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ,  
 ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥

Tudh(u) āpe sriṣṭ(i) sabh upāi jī,  
 tudh(u) āpe siraj(i) sabh goī.  
 Jan(u) Nānak(u) guṇ gāvai karte ke jī,  
 jo sabhsai kā jāṇoi.(5.1)

Thou, Thyself all the Creation did bring about,  
 This creation Thou do erase totally.  
 Slave Nanak sings the praise of the Creator,  
 Who is the Knower of all thoroughly.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥  
 ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ,  
 ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ਰਹਾਉ॥  
 ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥  
 ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ, ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥  
 ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥  
 ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ, ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

Āsā Mahalā 4.

Tūn kartā sachiār(u) maiḍā sāīn.  
 Jo tau bhāvai soī thīsī,  
 jo tūn deh(i) soī hau pāi.(1)Rahāo.  
 Sabh terī tūn sabhni dhiāiā.  
 Jis no kripā kareh, tin(i) Nām ratan(u) pāiā.  
 Gurmukh(i) lādhā manmukh(i) gavāiā.  
 Tudh(u) āp(i) vichhorīā, āp(i) milāiā.(1)

Asa Mehla IV

Thou art the Eternal Doer, my Lord  
 Whatever Thou will that comes to be,  
 I recieve whatsoever to me Thou accord.(1)Pause  
 All beings are Thine all upon Thee dwell,  
 Whom Thou show Grace, find Naam-Jewel.  
 The Guru-tuned gained it, missed the egoistical,  
 Some with Thyself Thou ally, others place distal.(1)

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥  
 ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥  
 ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥  
 ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥  
 ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥  
 ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥  
 ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥  
 ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

Tūñ dariāo sabh tujh hi mäh(i).  
 Tujh bin(u) dūjā koī nāh(i).  
 Jia jañt sabh(i) terā khel(u).  
 Vijog(i) mil(i) vichhuṛiā sañjogī mel(u).(2)  
 Jis no tū jāṇāeh(i) soī jan(u) jāṇai.  
 Har(i) guṇ sad hi ākh(i) vakhāṇai.  
 Jin(i) Har(i) seviā tin(i) sukh(u) pāiā.  
 Sahje hi Har(i) Nām(i) samāiā.(3)

Thou art the Ocean, everything is in Thee,  
 Apart from Thyself there is no other entity.  
 In Thy Grand play, the beings are puppets only,  
 As pre-writ they either unite or part company.  
 Whom thou Grant perception they know Thee,  
 In praising the Lord's Traits ever are they busy.  
 Who worship the Lord find they true calm,  
 Equipoisedly they get absorbed in His Naam.

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥  
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥  
ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥  
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

Tū āpe kartā terā kiā sabh(u) hoe.  
Tudh(u) bin(u) dūjā avar(u) na koe.  
Tū kar(i) kar(i) vekheh jāneh soe.  
Jan Nānak Gurmukh(i) pargaṭ(u) hoe.(4.2)

Thou art the Doer, all Thy doings get done,  
Apart from Thee, other Doer there is none.  
As Thou work, Thou survey it, keep apprised,  
Saith Nanak thro' Guru is Thy awareness realised.

## ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਿਤੁ ਸਰਵਰਝੈ ਭਈਲੇ ਨਿਵਾਸਾ,  
 ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥  
 ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ,  
 ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥  
 ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥  
 ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ਰਹਾਉ॥

## Āsā Mahalā 1.

Tit(u) sarvarṛai bhai-le nivāsā,  
 pāṇī pāvak(u) tineh kiā.  
 Pañkaj(u) moh pag(u) nahī chālai,  
 ham dekhā tah ḍūbīale.(1)  
 Man ek(u) na chetas(i) mūr manā.  
 Har(i) bisrat tere guṇ galiā.(1)Rahāo.

## Asa Mehla I

In that worldly Ocean is my dwelling,  
 Wherein He hath made waters inflaming.  
 In the attachment's mire the feet clog,  
 We witness that therein countless bog.  
 Why don't you remember The One, O' foolish mind,  
 Disremembering Him debases all your excellence.(1)Pause.



ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ,  
ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ॥  
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ,  
ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ॥੨॥੩॥

Nā hau jati satī nahī paṛiā,  
mūrakh mugdhā janam(u) bhaiā.  
Pranvat(i) Nānak tin kī sarṇā,  
jin tū nāhī visariā.(2.3)

I am neither chaste, nor truthful, not literate,  
My life has become steeped in ignorance.  
Nanak humbly supplicates the shelter of those,  
Who always keep Thee in remembrance.

## ਆਸਾ ਮਹਲਾ ੫ ॥

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥  
 ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥  
 ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥  
 ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥੧॥  
 ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥  
 ਜਨਮੁ ਬ੍ਰਿਥਾਜਾਤ, ਰੰਗਿ ਮਾਇਆ ਕੈ॥੧॥ਰਹਾਉ॥

## Āsā Mahalā 5.

Bhai prāpat(i) mānukh dehuriā.  
 Gobind milaṇ kī eh terī bariā.  
 Avar(i) kāj terai kitai na kām.  
 Mil(u) sādḥ saṅgat(i) bhaj(u) kewal Nām.(1)  
 Saranjām(i) lāg(u) bhavjal taran kai.  
 Janam(u) brithā jāt, raṅg(i) māiā kai.(1)Rahāo.

## Asa Mehla V

With this human form has been blessed thou,  
 To meet thy Sovran Lord it is thy chance now.  
 Thy all other endeavours shall not avail thee,  
 Joining the *Sat-Sangat* dwell on His Naam only.  
 Engage in endeavours the World Ocean to cross,  
 Thy life wastes, as in Maya's lure thou engross.(1)Pause.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥  
 ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥  
 ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥  
 ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

Jap(u) tap(u) sañjam(u) dharam(u) na kamāiā.  
 Sevā sād̥h na jāniā Har(i) rāiā.  
 Kahu Nānak ham nīch karañmā.  
 Saraṇ(i) pare kī rākhoh sarmā.(2.4)

Never recited Naam, penance or continence observed,  
 Did noble deeds, was Lord-aware, the Saints served.  
 Beseecheth Nanak "I am a doer of deeds malevolent,  
 O merciful Sovran, grant refuge to Thy supplicant."(2.4)

ਪਾ: ੧੦ ॥ ਕਬਿਯੋ ਬਾਚ ਬੇਨਤੀ ॥  
ਚੌਪਈ ॥

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੇ ਰੱਛਾ ॥  
ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥  
ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥  
ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥

PĀTSHĀHĪ 10 (DASVĪN) KABYO BĀCH BENTI

**Chaupai.**

Hamrī karo hāth dai rachchhā.  
Pūran hoe chit kī ichchhā.  
Tav charnan man rahai hamārā.  
Apnā jān karo pratipārā.(1)

Utterance of the Poet (The Tenth Sovereign)

**Chaupai**

With Thy Hand O' Lord, save me,  
Fulfil the longing of my Psyche.  
Let it ever at Thy Feet remain,  
As Thy own myself Thou sustain.(1)

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥  
ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥  
ਸੁਖੀ ਬਸੈ ਮੋਰੈ ਪਰਿਵਾਰਾ ॥  
ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥੨॥  
ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥  
ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥  
ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥  
ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥੩॥

Hamre dust sabhai tum ghāvoh.  
Āp(u) hāth dai mohe bachāvoh.  
Sukhī basai moro parivārā.  
Sevak sikkh sabhai Kartārā.(2)  
Mo rachchhā nij kar dai kariyai.  
Sabh bairan ko āj saṅghriyai.  
Pūran hoe hamāri āsā.  
Tor bhajan kī rahai piāsā.(3)

Thou Destroy all enemies of mine,  
Save me Thyself with Hand Thine.  
May my family in happiness dwell,  
Votaries, seekers, all Thy People.(2)  
To my protection personally attend,  
All my enemies today put to an end.  
And my heart's sole aspiration fulfil,  
With longing for Thy worship it fill.(3)

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਉਂ ॥  
 ਜੋ ਬਰ ਚਹੋਂ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥  
 ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥  
 ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰੁ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥  
 ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ ॥  
 ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥  
 ਹੁਜੋ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥  
 ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੁ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥

Tumeh chhād(i) koī avar na dhiyāūñ.  
 Jo bar chahoñ so tum te pāūñ.  
 Sevak sikkh hamāre tāriaih.  
 Chun(i) chun(i) satra hamāre māriaih. (4)  
 Āp hāth dai mujhai ubariyai.  
 Maran kāl kā trās nivariyai.  
 Hūjo sadā hamāre pachchhā.  
 Sri asidhuj jū kariyoh rachchhā. (5)

Leaving Thee none else I contemplate,  
 From Thee find, the boons I desiderate.  
 All our sikh votaries Thou emancipate,  
 Picking our enemies each one eliminate. (4)  
 Me with Thy own Hand Thou liberate,  
 The fear of death within me obliterate.  
 May Thou always at my back there be,  
 O, Sword-Bannered, Thou shield me. (5)

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥  
 ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥  
 ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥  
 ਤੁਮ ਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ ॥੬॥  
 ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥  
 ਕਾਲ ਪਾਇ ਸਿਵ ਜੁ ਅਵਤਰਾ ॥  
 ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥  
 ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥੭॥

Rākh(i) lehu muhe rākhan-hāre.  
 Sāhib sañt sahāe piyāre.  
 Dīn bañdh(u) duṣṭan ke hañtā.  
 Tum ho purī chatur das kañtā.(6)  
 Kāl pāe Brahmā bap(u) dharā.  
 Kāl pāe Siv jū avtarā.  
 Kāl pāe kar Bisan(u) prakāsā.  
 Sakal kāl kā kiā tamāsā.(7)

Redeem me, Thou My Lord Redeemer,  
 My dear Sovran, the Saints's succourer.  
 The poor-cherisher, the vile Destroyer,  
 Thou art the Lord of the cosmic entire.(6)  
 When the Eternal Willed Brahma took form,  
 When the Eternal Willed Shivji was born.  
 When the Eternal Willed Vishnu appeared,  
 The whole show by the Eternal was reared.(7)

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ॥  
 ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ॥  
 ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ॥  
 ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ॥੮॥  
 ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ॥  
 ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ॥  
 ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ॥  
 ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ॥੯॥

Javan kāl jogī Siv kio.  
 Bed rāj Brahmā jū thio.  
 Javan kāl sabh lok savārā.  
 Namaskār hai tāhe hamārā.(8)  
 Javan kāl sabh jagat banāyo.  
 Dev dait jachchhan upjāyo.  
 Ād(i) ant(i) ekai avtārā.  
 Soi gurū samjhiyoh hamārā.(9)

The Lord who Shivji into a yogi turned,  
 Who made Brahma in Vedas learned.  
 The Lord Who the entire people directs,  
 To that Lord Eternal I pay my respects.(8)  
 The Eternal Who the entire world raised,  
 Demons, gods and Yakshas who shaped.  
 The same who is from beginning to end,  
 Him as my Eternal Guru ye comprehend.(9)



ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ॥  
 ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ॥  
 ਸਿਵਕਨ ਕੋ ਸਿਵ ਗੁਨ ਸੁਖ ਦੀਓ॥  
 ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ॥੧੦॥  
 ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥  
 ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥  
 ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ॥  
 ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਕਰ ਫੂਲਾ॥੧੧॥

Namaskār tis hī ko hamārī.  
 Sakal prajā jin āp savārī.  
 Sivkan ko siv gun sukh dio.  
 Satrun ko pal mo badh kio.(10)  
 Ghaṭ ghaṭ ke aṅtar kī jānat.  
 Bhale bure kī pīr pachhānat.  
 Chīṭī te kuñchar asthulā.  
 Sabh par kripā dṛiṣṭ(i) kar phulā.(11)

Him we offer salutation, Him we eulogise,  
 Who Personally all His creatures sedifies.  
 With peace and virtues Saints Who fills,  
 In an instant all their enemies who stills.(10)  
 The interiority of every heart He knows,  
 Discerns He the Saint's, sinner's woes.  
 From the ant to the gargantuan elephant,  
 Eyeing all with Grace, glows with content.(11)

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ॥  
 ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ ਸੁਖੀ॥  
 ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ॥  
 ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈ॥੧੨॥  
 ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ॥  
 ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ॥  
 ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ॥  
 ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ॥੧੩॥

Sāntan dukh pāe te dukhī.  
 Sukh pāe sādhan ke sukhī.  
 Ek ek kī pīr pachhānain.  
 Ghaṭ ghaṭ ke paṭ paṭ kī jānain.(12)  
 Jab ud-karakh karā kartārā.  
 Prajā dharat tab deh apārā.  
 Jab ākarakh karat ho kab-hūn.  
 Tum mai milat deh dhai sabh-hūn.(13)

Sad is He, when the Saints face distress,  
 Glad is He when they obtain happiness.  
 Discerns He each and everyone's woes,  
 Of each depth of every heart He knows.(12)  
 When the Creator His expanse created,  
 Then infinite creatures were incarnated.  
 Whenever O' Lord Thy expanse Thou draw in,  
 All embodied beings get absorbed within.(13)

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥  
ਆਪੁ ਆਪਨੀ ਬੁਝ ਉਚਾਰੈ ॥  
ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥  
ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥੧੪॥  
ਨਿਰੰਕਾਰ ਨਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥  
ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥  
ਤਾ ਕਾ ਮੂੜ ਉਚਾਰਤ ਭੇਦਾ ॥  
ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੧੫॥

Jete badan srisat(i) sabh dhārai.  
Āp(u) āpani būjh uchārai.  
Tum sabh hī te rahat nirālam.  
Jānat bed bhed ar ālam.(14)  
Nirañkār nribikār nirlānbh.  
Ād(i) anil anād(i) asānbh.  
Tā kā mūṛh uchārat bhedā.  
Jā ko bhev na pāvat bedā.(15)

All the beings that in the world there be,  
As per their intelligence describe Thee.  
Detached from everyone Thou keepst alone,  
This secret to the wise and Vedas is known.(14)  
Sans shape, unchangeable, Self-dependent,  
Primal, Pure, Beginningless, Self-existent.  
The fools of His mystery claim to explain,  
Whose knowledge the Veda failed to gain.(15)

ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ॥  
 ਮਹਾ ਮੂਰ੍ਹ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ॥  
 ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ॥  
 ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ॥੧੬॥  
 ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ॥  
 ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ॥  
 ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ॥  
 ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ॥੧੭॥

Tā ko kar(i) pāhan anumānat.  
 Mahā mūrḥ kachh(u) bhed na jānat.  
 Mahadev ko kahat sadā Siv.  
 Nirāṅkāṛ kā chinat naih bhiv.(16)  
 Āp(u) āpanī budh(i) hai jeti.  
 Barnat bhiṁn bhiṁn tuhe teti.  
 Tumrā lakha na jāe pasārā.  
 Kih bidh(i) sajā pratham saṁsārā.(17)

The Lord as a slab of stone he conceives,  
 The dunce there no difference perceives.  
 He proclaims Mahadeva as the Lord Eternal,  
 Mystery of the Formless he can not unravel.(16)  
 Each one according to his intelligence,  
 has described Thee with great variance.  
 Unknowable is Thy limitless expanse,  
 And how at first it came into existence.(17)

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ॥  
 ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ॥  
 ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ॥  
 ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ॥੧੮॥  
 ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹੈ ਬੈਠਾ॥  
 ਕਹੂੰ ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ॥  
 ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਭਵ॥  
 ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ॥੧੯॥

Ekai rūp anūp sarūpā.  
 Raṅk bhayo rāv kahī bhūpā.  
 Aṇḍaj jeraj setaj kīnī.  
 Utbhuj khān(i) bahur rach(i) dīnī. (18)  
 Kahūn phūl rājā hvai baiṭhā.  
 Kahūn simaṭ(i) bhayo saṅkar ikaiṭhā.  
 Sagrī srist(i) dikhāe achanbhav.  
 Ād(i) jugād(i) sarūp suyaṅbhav. (19)

From Thy Oneness wondrous beings spring,  
 Somewhere a mendicant, a nobleman, a king.  
 All the forms of life are of Thy creation,  
 From eggs, womb, sweat and vegetation. (18)  
 Somewhere Thou sit puffed up with kingly pride,  
 Somewhere as a Yogi in seclusion Thou reside.  
 The whole creation, so displays a seriate marvel,  
 Of the Self-begot, from before, the Being Primal. (19)

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ॥  
 ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ॥  
 ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ॥  
 ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣਘਾਤਾ॥੨੦॥  
 ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ॥  
 ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹੈ ਮਰੇ॥  
 ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ॥  
 ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ॥੨੧॥

Ab rachchhā meri tum karo.  
 Sikkh ubār(i) asikkh saṅgharo.  
 Dusṭ jite uṭhvat utpātā.  
 Sakal malechh karo raṇ-ghātā.(20)  
 Je asidhuj tav sarnī pare.  
 Tin ke dusṭ dukhit hvai mare.  
 Purakh jawan pag pare tihāre.  
 Tin ke tum saṅkaṭ sabh ṭāre.(21)

O' Lord protection to me, Thou provide now,  
 The faithful edify, the faithless kill Thou.  
 All those malfeasants who in revolt rise,  
 From the field send all to their demise.(20)  
 Sword-bannered who for help invoke Thee,  
 Their enemies die suffering great misery.  
 Those who falling at Thy Feet supplicate,  
 All their predicaments Thou eradicate.(21)

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐ ਹੈ ॥  
 ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐ ਹੈ ॥  
 ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥  
 ਦੁਸਟ ਅਰਿਸਟ ਟਰੇਂ ਤਤਕਾਲਾ ॥੨੨॥  
 ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥  
 ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥  
 ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥  
 ਦੁਸ਼ਟ ਛਾਹ ਛੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥

Jo kal(i) ko ik bār dhiai hai.  
 Tā ke kāl nikat(i) naih ai hai.  
 Rachchhā hoe tāhe sabh kālā.  
 Duṣṭ arisṭ tareṅ tatkāla.(22)  
 Kripā dṛisṭ tan jāh(i) nihariho.  
 Tā ke tāp tanak mo hariho.  
 Riddh(i) sidhh(i) ghar mo sabh hoi.  
 Duṣṭ chhāh chhvai sakai na koi.(23)

Those, who truly once on the Eternal dwell,  
 Death never dares come near these people.  
 Under His constant protection they abide,  
 Their woes and foes instantly turn aside.(22)  
 On whom, His Glance of Grace He bestows,  
 In a mere twinkling disappear all their woes.  
 In their homes success and plenty flow,  
 No evil-doer can harm even their shadow.(23)

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥  
 ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥  
 ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥  
 ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥  
 ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥  
 ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥  
 ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥  
 ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥੨੫॥

Ek bār jin tumai saṁbhārā.  
 Kāl phās te tāh(i) ubārā.  
 Jin nar nām tihāro kahā.  
 Dārid duṣṭ dokh te rahā.(24)  
 Khaṛag ket mai saraṇ(i) tihārī.  
 Āp hāth dai lehu ubārī.  
 Sarab ṭhaur mo hoh(u) sahāī.  
 Duṣṭ dokh te lehu bachāī.(25)

Those who verily once remembered Thee,  
 From the Noose of Death were set free.  
 The man who repeated Thy Naam was he,  
 Saved from evil-doers, sin and penury.(24)  
 O' sword-bannered Thy refuge I seek humbly,  
 Holding out Thy Hand save me personally.  
 At every place may my succourer Thou be,  
 From sinning, my enemies, Thou shield me.(25)



ਸੈਯਾ ॥

ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ,  
ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀਂ ਆਨਯੋ ॥  
ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ,  
ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨੇ ਮਾਨਯੋ ॥  
ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ,  
ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥  
ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ,  
ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥

Swaiyā.

Pāne gahe jab te tumre,  
tab te koū āñkh tare nahīn ānyo.  
Rām rahīm purān kurān,  
anek kahaiñ mat ek na mānyo.  
Sīmrit(i) sāstra bed sabhai,  
bahu bhed kahaiñ ham ek na jānyo.  
Sri asipān kripā tumrī kar(i),  
mai na kahyo sabh tohe bakhānyo.

Swayya

Ever since Thy Lotus-Feet have I clasped,  
None else have I deemed aught hence.  
Ram, Rahim, Kuran, Puran give diverse counsel,  
To none of them lend I any credence.  
Simritis, Shastras, Vedas all on pluralism dwell,  
To, none of them give I my concurrence.  
O' Wielder of the Sword, by Thy Graciousness,  
I am only a medium of Thy Utterance.

ਦੋਹਰਾ ॥

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ,  
ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ ॥  
ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ,  
ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥

**Dohrā.**

Sagal duār kau chhāḍ(i) kai,  
gahio tuhāro duār.  
Bānhe gahe kī lāj as,  
Gobiṇd dās tuhār.

**Dohra**

Disregarding all other doors,  
At Thy Portals; I seek shelter.  
O' Lord ! Redeem the honour of the suppliant :  
Govind, Thy humble servitor.

### ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥  
ਸਤਿਗੁਰੂ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ, ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥  
ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ, ਸਬਦ ਗਾਵਣ ਆਈਆ ॥  
ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ, ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

### Rāmkalī Mahalā 3 Anand(u).

Ik Oaṅkār Sat(i)gurprasād(i).

Anand(u) bhaiā merī māe, sat(i)gurū mai pāiā.  
Sat(i)gur(u) ta pāiā sahaj setī, man(i) vajiā vādhāiā.  
Rāg ratan parvār pariā, sabad gāvaṇ āiā.  
Sabado ta gāvoh Hari kerā, man(i) jinī vasāiā.  
Khai Nānak(u) anand(u) hoā, Sat(i)gurū mai pāiā.(1)

### Ramkali Mehla-III Anand

The Lord is One and He can be attained through the  
grace of the True Guru.

Blissful became my being, dear mother,

I have come across the Satguru.

Effortlessly, the Satguru I came across,

Felicitations in my mind did ring.

The Heavenly Host of Celestial Singers,

All came the Divine Word to sing.

Sing ye the Eulogy of Sovran Hari,

Who made Satguru my mind imbue.

Saith Nanak I am filled with bliss,

I have come across the Satguru.(1)

ਏ ਮਨ ਮੇਰਿਆ, ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥  
 ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ, ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥  
 ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ, ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥  
 ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ, ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

E man meriā, tū sadā rahu Har(i) nāle.  
 Har(i) nāl(i) rahu tū mañn mere, dūkh sabh(i) visārṇā.  
 Aṅgikār(u) oh(u) kare terā, kāraj sabh(i) savārṇā.  
 Sabhnā galā samrath(u) suāmī, so kio manoh visāre.  
 Kahai Nānak(u) mañn mere, sadā rahu Har(i) nāle.(2)

O' thou volatile mind mine,  
 Abide thou with Sovran Hari forever,  
 Forever abide with Sovran Hari,  
 All sorrows shall He obliterate.  
 His acceptance shall He accord thee,  
 All thy works as well consummate.  
 The Lord is Potent to do everything,  
 Why such a Sovran disremember.  
 Nanak beseeches, O' mind mine,  
 Abide with Sovran Hari forever.(2)

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥  
 ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ, ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥  
 ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ, ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥  
 ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ, ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

Sāche sāhibā kiā nāhī ghar(i) terai.  
 Ghar(i) ta terai sabh(u) kichh(u) hai, jis(u) deh(i) su pāvae.  
 Sadā siphath(i) salāh teri, Nām(u) man(i) vasāvae.  
 Nām(u) jin kai man(i) vasiā, vāje sabad ghanere.  
 Kahai Nānak(u) sache sāhib, kiā nāhī ghar(i) terai.(3)

O my True Sovran, Lord True,  
 What does'nt Thy House store,  
 Thy House stores everything,  
 On whom Thou bestow they find.  
 Ever in Thy eulogies they engage,  
 His Naam they enshrine in mind.  
 In whose mind is Naam enshrined,  
 Within them ring melodies galore.  
 Saith Nanak, O' my True Sovran,  
 What does'nt Thy House store.(3)

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥  
 ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ,  
 ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥  
 ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ,  
 ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

Sāchā Nām(u) merā ādhāro.  
 Sāch(u) Nām(u) adhār(u) merā,  
 jin(i) bhukhā sabh(i) gavāīā.  
 Kar(i) sānt(i) sukh man(i) āe vasiā,  
 jin(i) ichhā sabh(i) pujāīā.

His Naam True is my refuge now,  
 His Naam True is refuge mine,  
 Which cravings all eradicates.  
 Calms the mind with felicity fills,  
 All my longings it satiates.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ,  
ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥  
ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ,  
ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੈ ॥  
ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੈ ॥੪॥

Sadā kurbāṇ(u) kitā gurū viṭoh,  
jis dīā eh(i) vadiāiā.  
Kahai Nānak(u) sunoh Saṁtoh,  
Sabad(i) dharoh piāro.  
Sāchā Nām(u) merā ādhāro.(4)

To my Guru I am ever a sacrifice,  
Who has these glorious traits.  
Saith Nanak, "Listen O' Saints  
For His Word hold adoration thou,  
His Naam True is my refuge now."(4)

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥  
 ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ,  
 ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥  
 ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ,  
 ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥  
 ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ,  
 ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥  
 ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ,  
 ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

Vāje pañch sabad tit(u) ghar(i) sabhāgai.  
 Ghar(i) sabhāgai sabad vāje,  
 kalā jit(u) ghar(i) dhārīā.  
 Pañch dūt tudh(u) vas(i) kīte,  
 kāl(u) kaṇṭak(u) māriā.  
 Dhur(i) karam(i) pāiā tudh(u) jin kau,  
 se Nām(i) Har(i) kai lāge.  
 Kahai Nānak(u) tah sukh(u) hoā,  
 tit(u) ghar(i) anhad vāje.(5)

Blessed is that human body,  
 Wherein Divine Melodies ring.  
 Blessed the body where melody rings,  
 Therein Thy Potence comes to stay.  
 The Five Vices Thou hast subdued,  
 The apprehension of death did thou allay.  
 In Thy pre-writ whom Thou show grace,  
 On the Lord's Naam are they dwelling.  
 Saith Nanak on them calm descends,  
 Within them Unstruck melodies ring.(5)



ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ, ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥  
 ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ, ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ॥  
 ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ, ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥  
 ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ, ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥  
 ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤ੍ਰ, ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥  
 ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ, ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥੪੦॥੧॥

Anad(u) suṇoh vaḍ-bhāgiho, sagal manorath pūre.  
 Pārbrahm(u) Prabh(u) pāiā, utre sagal visūre.  
 Dūkh rog saṁtāp utre, suṇī sachī bāṇī.  
 Saṁt sājan bhae sarse, pūre Gur te jāṇī.  
 Suṇte punit kahte pavit(u), Sat(i)gur(u) rahiā bharpūre.  
 Binvaṁt(i) Nānak(u) Gur charaṇ lāge, vāje anhad tūre.(40.1)

Thou hear, "Anand" O' blessed beings,  
 Fulfil the desires of thy psyche.  
 Attain awareness of the Almighty,  
 Shed all apprehensions entirely.  
 Sorrows, ills and tensions are shed,  
 When thou listened soul fully the Word True.  
 The saint-sodality became blissful  
 On being enlightened by the Perfect Guru.  
 The listeners turn pure, reciters pious,  
 Satguru's presence fills their being.  
 Nanak hails, His Lotus-Feet who cherish,  
 In their mind Unstruck Melodies ring.(40.1)

## ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ, ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥  
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ, ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥  
 ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ, ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥  
 ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ, ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥  
 ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ, ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

## Muṇḍāvaṇī Mahalā 5.

Thāl vich(i) tiñn(i) vastū paio, sat(u) sañtokh(u) vīchāro.  
 Añmrit Nām(u) Thākur kā pae-o, jis kā sabhas(u) adhāro.  
 Je ko khāvai je ko bhun̄chai, tis kā hoe udhāro.  
 Eh vast(u) taji nah jāī, nit nit rakh(u) ur(i) dhāro.  
 Tam sañsār(u) charan lag(i) tariai, sabh(u) Nānak Brahm pasāro.(1)

## Mundavani Mehla V

Three priceless boons in this Salver lie,  
 Truth, Contentment and Contemplation.  
 The nectarean Naam of the Lord is added,  
 Which is every being's only Sustentation.  
 If someone chews and ruminates steadily,  
 In his life herein he attains emancipation.  
 This Naam boon can not be dispensed with,  
 Continually keep it daily in thy mentation.  
 Holding His Lotus-Feet cross the Dark Deep,  
 Nanak, who is the Lord of the Cosmic Expansion.

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ, ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ ॥  
ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ, ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥  
ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ, ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥  
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

Salok Mahalā 5.

Terā kitā jāto nāhi, maino jog(u) kīto-i.  
Mai nirguṇiāre ko guṇ(u) nāhi, āpe taras(u) paio-i.  
Taras(u) paiā mihrāmat(i) hoi, Sat(i)gur(u) sajan(u) miliā.  
Nānak Nām(u) milai tān jivān, tan(u) man(u) thivai hariā.(1)

Shlok Mehla V

I have never acknowledged Thy blessings O' Lord,  
Thou hast blessed me with ability.  
I am worthless, without a single virtue,  
On me hast Thou Thyself took pity.  
In pity Thy Grace Thou showered on me,  
Dear Satguru's company have I come by.  
Nanak, pleads grant Thy Naam that I revive,  
And my body and mind veritably vivify.(1)

ਪਉੜੀ ॥

ਤਿਥੈ ਤੂੰ ਸਮਰਥ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥  
 ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥  
 ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ, ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥  
 ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ, ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥

Paurī

Tithai tū samrath(u) jithai koe nāh(i).  
 Othai terī rakh agni udar māh(i).  
 Suṇ(i) kai jam ke dūt, nāe terai chhaḍ(i) jāh(i).  
 Bhaujal(u) bikham(u) asgāh(u), gur sabdi pār(i) pāh(i).

Pauri

There Thou art the only one efficacious,  
 To help where none has any ability.  
 There Thou alone provide true protection,  
 In the womb where fire is raging inly.  
 Harkening the recital of the Lord's Naam.  
 The Yamadoots let go off instantly.  
 The Unfathomable, awesome Turbulent Ocean,  
 With the Guru-Word across we ferry.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ, ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ॥  
 ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ॥  
 ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੈ ਸਾਹਿ ਸਾਹਿ॥  
 ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ, ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ॥੯॥

Jin kau lagī piās, aṁmrit(u) se-e khāh(i).  
 Kal(i) maih eho puṁn(u) guṇ Goviṁd gāh(i).  
 Sabhsai no kirpāl(u) samālai sāh(i) sāh(i).  
 Birthā koe na jāe, je āvai tudh(u) āh(i).(9)

Who veritably feel intense thirst for Thee,  
 Naam's nectar do savour they only.  
 In Kalyug the only act of sanctitude,  
 Is to sing the Sovran's eulogy.  
 The Sovran Lord is gracious to everyone,  
 He looks after them continually.  
 No one ever goes back empty-handed,  
 If one comes to supplicate Thee.

ਸਲੋਕੁ ਮ: ੫ ॥

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ, ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥  
 ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ, ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥  
 ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ, ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥  
 ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ, ਜਿਸ ਨੋ ਏਹ ਵਧੁ ਦੇਇ ॥  
 ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ, ਵਿਰਲੇ ਕੋਈ ਕੋਇ ॥੧॥

### Salok(u) Mahalā 5.

Añtar(i) gur(u) ārādhaṇā, jihvā jap(i) gur nāo.  
 Netri Sat(i)gur(u) pekhaṇā, sravaṇī sunaṇā gur nāo.  
 Sat(i)gur setī ratiā, dargah pāiai ṭhāo.  
 Kahu Nānak kirpā kare, jis no eh vath(u) de-e.  
 Jag maih utam kāḍhiāih virle keī ke-e.(1)

### Shlok Mehla V

On the Guru dwell thou in thy mind  
 Let your tongue the Naam of Guru repeat  
 With thy eyes thou espy the Satguru,  
 Let the sound of Guru-Naam your ears greet.  
 Those imbued with the Satguru's love,  
 At His court find an honoured seat.  
 Saith Nanak on whom is Satguru gracious,  
 Bestows on Him this preception true.  
 In the world are they called the blessed,  
 Indeed they are but few, very few.

ਮ: ੫ ॥

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥  
ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥  
ਹੋਆ ਆਪਿ ਦਇਆਲੁ, ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥  
ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ, ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥

### Mahalā 5.

Rakhe rakhaṇhār(i) āp(i) ubārian(u).  
Gur kī pairī pāe kāj savārian(u).  
Hoā āp(i) daiāl(u), manoh na visārian(u).  
Sādh janā kai saṅg(i), bhavjal(u) tārian(u).

### Mehla V

The Lord hath Potence to save and He saves,  
He Himself everyone emancipates.  
Placing us under the Guru's tutelage,  
Himself all works he consummates.  
The Lord Himself showed His graciousness,  
From his thoughts us He never obliterates.  
Bestowing on us the Sodality of Sadhus,  
Across the Turbulent Ocean us He navigates.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ, ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥  
 ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ, ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥  
 ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ, ਸਗਲੇ ਦੁਖ ਜਾਹਿ ॥

Sākat niṇḍak duṣṭ, khin māh(i) bidārian(u).  
 Tis(u) sāhib kī ṭek, Nānak manai māhe.  
 Jis(u) simrat sukh(u) hoe, sagle dūkh jāhe.

The fallen, the slanderers and the wicked,  
 In a twinkling all of them He annihilates.  
 For the shelter of such a Glorious Sovran,  
 O' Nanak desiderate with all thy mind.  
 By dwelling on whom tranquility comes,  
 And disappears distress of every kind.



## ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥  
ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ ॥  
ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਿਸ਼ਾਹੀ ੧੦ ॥

## ARDĀS

Ik Oaṅkār Vāhegurū ji kī Fateh.  
Sṛī Bhagauti jī sahāe.  
Vār Sṛī Bhagauti jī kī Pāt(i)shāhī 10 (Dasvīn).

## SUPPLICATION

Victory be to Ik Onkaar, the Waheguru  
May the Almighty Sovran be beneficial  
Epic of the Almighty Sovran by the Tenth Guru

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ, ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ। ਫਿਰ ਅੰਗਦ ਗੁਰ  
 ਤੇ ਅਮਰਦਾਸੁ, ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ। ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੋ, ਸਿਮਰੋ  
 ਸ੍ਰੀ ਹਰਿਰਾਇ। ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ, ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ।  
 ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ, ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ। ਸਭ ਥਾਈਂ ਹੋਇ  
 ਸਹਾਇ। ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ! ਸਭ ਥਾਈਂ  
 ਹੋਇ ਸਹਾਇ। ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ  
 ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Pritham bhagautī simar(i) kai, Gur Nānak laiñ dhiāe.  
 Phir Aṅgad Gur te Amar-Dās(u), Rām-Dāsai hoiñ sahāe.  
 Arjan Hargobiñd no, simrau Sri Har(i)-Rāe. Sri Harikrishan  
 dhiāiai, jis dīṭhe sabh(i) dukh(i) jāe. Teg Bahādar  
 simriai, ghar nau nidh(i) āvai dhāe. Sabh thāiñ hoe  
 sahāe. Dasveñ Pātshāh Sri Gurū Gobiñd Singh Sāhib Jī !  
 sabh thāiñ hoe sahāe. Dasāñ Pātshāhiāñ di jot(i) Sri  
 Gurū Granth Sāhib Jī de pāṭh didār dā dhiāñ dhar ke  
 bolo ji Wāhegurū !

Remembering first of all the Almighty Sovran, next on  
 Guru Nanak all ye dwell. May Guru Angad, Amardas,  
 Ramdass, all of them be beneficial. Then on Guru  
 Arjan, Hargobind and Sri Har Rai ye all dwell. Dwell  
 thou on Sri Harkrishan, espying whom brings woes  
 dispersal. Then keep thy mind on Guru Tegh Bahadur,  
 that in thy homes all treasures well; and at every place  
 he is beneficial. May the Tenth Guru, Gobind Singh Ji,  
 at every place to ye be beneficial. Then contemplating  
 the recital and visioning of Sri Guru Granth Sahib, in  
 which is lodged the spirit of the Ten Gurus, ye all  
 intonate, *Waheguru*.

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ,  
 ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ,  
 ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਭਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ  
 ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ  
 ਜੀ ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

<sup>1</sup>Pañjāñ Piāriāñ, <sup>2</sup>chauhāñ Sāhibzādīāñ, <sup>3</sup>chālīāñ muktiāñ,  
<sup>4</sup>haṭhiāñ, <sup>5</sup>japiāñ, <sup>6</sup>tapiāñ, <sup>7</sup>jinhāñ Nām japiā, <sup>8</sup>vand  
 chhakiā, <sup>9</sup>deg chalāi, <sup>10</sup>teg vāhī, <sup>11</sup>dekh ke aṇḍiṭṭh kītā,  
<sup>12</sup>tinhāñ piāriāñ, sachiāriāñ di kamāi dā <sup>13</sup>dhiāñ dhar ke,  
 Khālsā jī ! <sup>14</sup>bolo jī Wāhegurū !

Gratefully remembering the travails of the beloved  
 ones, the truthful ones, the Five Beloveds, the four  
 Princes, the forty liberated ones, the assiduous  
 worshippers, the *Naam* reciters, the steadfast devotees.  
 Those who recited *Naam*, shared their food with others,  
 served in the community kitchens, wielded the sword,  
 overlooked the faults of others, ye all intonate *Waheguru*.

੧੫ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ੧੬ਬੰਦ ਬੰਦ ਕਟਾਏ,  
੧੭ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ੧੮ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, ੧੯ਆਰਿਆਂ ਨਾਲ ਚੀਰੇ  
ਗਏ, ੨੦ਪੁਠੀਆਂ ਖਲਾਂ ਲੁਹਾਈਆਂ, ੨੧ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ  
ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ੨੨ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ੨੩ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ  
ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ !  
੨੪ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ  
ਵਾਹਿਗੁਰੂ !

<sup>15</sup>Jinhān Singhān Singhaniān ne Dharam het sīs ditte,  
<sup>16</sup>baṇd baṇd kaṭāe, <sup>17</sup>khopariān luhāiān, <sup>18</sup>charkhariān te  
charhe, <sup>19</sup>ariān nāl chīre gae, <sup>20</sup>puṭhiān khalān luhāiān,  
<sup>21</sup>Gurduariān dī sevā lai kurbāniān kitiān, <sup>22</sup>Dharam  
nahiṁ hāriā, <sup>23</sup>Sikhī kesān suāsān nāl nibāhi, tinhān dī  
kamāi dā dhiān dhar ke, Khālsā jī ! <sup>24</sup>bolo jī Wāheguru !  
Pañjān Takhtān, sarbatt Gurduariān dā dhiān dhar ke  
bolo jī Wāheguru !

Gratefully remembering the travails of those Sikh ladies and men who offered their heads for the Sikh faith; were cut bit by bit; suffered the removal of their scalps; were stretched on the racks; were sawn in half, laid their lives in defence of Gurdwaras, never wavered in their faith; kept Sikhism alive, keeping intact their hair and their faith; all intonate *Waheguru*. Remembering reverentially the five *Takhats* and all gurdwaras, ye all intonate, *Waheguru*.

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੋ  
ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ  
ਸਰਬ ਸੁਖ ਹੋਵੇ। <sup>1</sup>ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ  
ਰਿਆਇਤ, <sup>2</sup>ਦੇਗ ਤੇਗ ਫਤਹ, <sup>3</sup>ਬਿਰਦ ਕੀ ਪੈਜ, <sup>4</sup>ਪੰਥ ਕੀ ਜੀਤ, <sup>5</sup>ਸ੍ਰੀ  
ਸਾਹਿਬ ਜੀ ਸਹਾਇ, <sup>6</sup>ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, <sup>7</sup>ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Prithme sarbatt Khālsā jī kī ardās hai jī, sarbatt Khālsā  
jī ko Wāhegurū, Wāhegurū, Wāhegurū chitt āve, chitt  
āvan kā sadkā sarab sukh hove. <sup>1</sup>Jahān jahān Khālsā jī  
sāhib, tahān tahān rachchhiā riāit, <sup>2</sup>deg teg fatah, <sup>3</sup>birad  
kī paij, <sup>4</sup>Pan̄th kī jīt, <sup>5</sup>Srī sāhib jī sahāe, <sup>6</sup>Khālse jī ke bol  
bāle, <sup>7</sup>Bolo jī Wāhegurū !

The Prime supplication of the entire Khalsa is that may  
the Khalsa remember *Waheguru, Waheguru, Waheguru*  
at all times and in consequence to this remembrance  
everyone finds total peace, wheresoever is Khalsa Ji,  
bestow on them protection and honour, may their  
kitchen be plentiful, their endeavours be successful,  
maintain the honour of their faith, may the *Pan̄th* be  
victorious. May the Lord Almighty be ever helpful,  
may the *Khalsa* maintain their supremacy. All ye  
intonate, *Waheguru*.

ੴ ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ੯ਕੇਸ ਦਾਨ, ੧੦ਰਹਿਤ ਦਾਨ, ੧੧ਬਿਬੇਕ ਦਾਨ,  
੧੨ਵਿਸਾਹ ਦਾਨ, ੧੩ਭਰੋਸਾ ਦਾਨ, ੧੪ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ  
ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ੧੫ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ,  
ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

੧੬ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ੧੭ਅਤਿ ਪਤਿ ਦਾ ਰਾਖਾ ਆਪ  
ਵਾਹਿਗੁਰੂ !

<sup>8</sup>Sikhān nūn Sikhī dān, <sup>9</sup>kes dān, <sup>10</sup>rahit dān, <sup>11</sup>bibek dān,  
<sup>12</sup>visāh dān, <sup>13</sup>bharosā dān, <sup>14</sup>dānān sir dān, Nām dān,  
Sri Amritsar jī de ishnān. <sup>15</sup>Chauṅkiān, jhaṇḍe, buṅge,  
jugo jug aṭall, Dharam kā jaikār, Bolo jī Wāhegurū !

<sup>16</sup>Sikhān dā man nīvān, mat uchchī, mat(i) pat(i) dā  
rākhā āp Wāhegurū !

O' Sovran bestow on Thy Sikhs, the boon of Sikhism,  
the boon of *keshas*, the boon of true living, the boon of  
true discrimination, the boon of faith in Thee, the boon  
of trust in Thee and the finest of all boons, the boon  
of Thy *Naam*, true bathing in the Nectar of Sri Amritsar.  
May for eons thy hymnodising continue, Thy banners  
fly, the *bungas* exist, Thy faith be victorious, ye all  
intonate, *Waheguru*.

May Thy Sikhs be humble of mind, their understanding  
be deep and their understanding ever be guided by  
Thee, *Waheguru*.

ੴ ਅਕਾਲ ਪੁਰਖ ! ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ ! ਸ੍ਰੀ  
ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ, ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ  
ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ  
ਖਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ ।

<sup>18</sup>He Akāl Purakh ! āpaṇe Pañth de sadā sahāi Dātār jio !  
Sri Nankāṇā Sāhib te hor Gur-duāriān Gur-dhāmān de,  
jinhān toñ Pañth nūñ vichhoṛiā giā hai, khullhe darshan  
didār te sevā sañbhāl dā dān Khālsā ji nūñ bakhsho.

O' Thou Akal Purakh, ever beneficial to the *Panth*  
bestow on us, the boon of unhindered visitation,  
services thereat and upkeep of Shri Nankana Sahib,  
other gurdwaras and guru-abodes, from whom the  
*Panth* has been estranged.

‘ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਣਿਆਂ ਦੀ ਓਣ,  
ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ ! ਆਪ ਜੀ ਦੇ ਹਜ਼ੂਰ ਸੌਦਰ ਰਹਰਾਸਿ ਸਾਹਿਬ ਦੀ\*  
ਅਰਦਾਸ ਹੈ ਜੀ। ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ਼ ਕਰਨੀ। \*ਸਰਬੱਤ  
ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। \*ਸੋਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ  
ਚਿੱਤ ਆਵੈ। \*ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

<sup>1</sup>He nimāṇiāṇ de māṇ, nitāṇiāṇ de tāṇ, niōṭiāṇ di oṭ,  
sachche Pitā Wāheguru ! āp de Hazūr Sodar Rahrās(i)  
Sahib dī ardās hai jī. <sup>2</sup>Akkhar vādhā ghāṭā bhull chukk  
māf karnī. <sup>3</sup>Sarbatt de Kāraj rās karne. <sup>4</sup>Sei piāre mel,  
jinhāṇ miliāṇ terā Nām chitt āvai. <sup>5</sup>Nānak Nām chapḥdī  
kalā, tere bhāṇe sarbatt dā bhalā.

O' Thou the Dignity of the undignified, the Shelter of  
the shelterless, the Potence of the powerless, the  
Refuge of refugeless, our True Father, *Waheguru* ! In  
Thy August Presence, was offered the recital of the  
*Sodar* and *Rehras*,\* we pray to Thee for Thy forgiveness  
for any word uttered amiss or extraneous. Please  
forgive us in Thy grace, bless us with success in our  
undertakings, cause us to meet such persons, meeting  
whom we remember Thy *Naam*, bestow on us Thy  
*Naam*, that we dwell in surpassing spirits, obey Thy  
Will and wish all the world well.

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\* ਇਥੇ ਉਸ ਬਾਣੀ ਦਾ ਨਾਮ ਲਵੋ, ਜੋ ਪੜ੍ਹੀ ਹੈ; ਜਾਂ ਜਿਸ ਕਾਰਜ ਲਈ ਇਕੱਤ੍ਰਤਾ  
ਜਾਂ ਸੰਗਤ ਜੁੜੀ ਹੋਵੇ, ਉਸ ਦਾ ਜ਼ਿਕਰ ਯੋਗ ਸ਼ਬਦਾਂ ਵਿਚ ਕਰੋ।

\* Utter suitable words for which the prayer is being  
offered.



## ਕੀਰਤਨ ਸੋਹਿਲਾ ॥

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧ ॥

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ, ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥  
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ, ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥  
ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥  
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ, ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ਰਹਾਉ॥

## KĪRTAN SOHILĀ.

Sohilā Rāg(u) Gauṛī Dīpakī Mahalā 1.

Ik Oaṅkāṛ Sat(i)gurprasād(i).

Jai ghar(i) kīrat(i) ākhiai, karte kā hoe bīchāro.  
Tit(u) ghar(i) gāvoh sohilā, sivrihu sirjaṇhāro.(1)  
Tum gāvoh mere Nirbhau kā sohilā.  
Hau vāri jit(u) sohilai, sadā sukh(u) hoe.(1) Rahāo.

## KIRTAN SOHILA

Sohila Rag Gauri Deepki Mehla I

The Lord is One and He can be attained through the  
grace of the True Guru.

Where the eulogy of the Lord is uttered,  
And his devotees ponder over the Providence.

There thou sing Sohila the hymnal song,  
Thy Creator thou keep in thy remembrance.(1)  
Sing thou Sohila, the song of the Fearless Lord,  
I am a sacrifice to Sohila which ever gives peace.(1)Pause.

ਨਿਤ ਨਿਤ ਜੀਅਝੇ ਸਮਾਲੀਅਨਿ, ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥  
 ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ, ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥  
 ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ, ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥  
 ਦੇਹੁ ਸਜਣ ਅਸੀਸਝੀਆ, ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥  
 ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ, ਸਦਝੇ ਨਿਤ ਪਵੰਨਿ ॥  
 ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ, ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

Nit nit jiāṛe samālian(i), dekhaigā devaṇhār(u).  
 Tere dānai kimat(i) nā pavai, tis(u) dāte kavaṇ(u) sumār(u).(2)  
 Saṁbat(i) sāhā likhiā, mil(i) kar(i) pāvoh tel(u).  
 Dehu sajan asisaṛiā, jio hovai Sāhib sio mel(u).(3)  
 Ghar(i) ghar(i) eho pāhuchā, sadṛe nit pavaṇn(i).  
 Sadaṇhārā simriai, Nānak se deh āvaṇn(i).(4.1)

The Sovran Lord daily tends His creatures,  
 To thee also shall he assuredly attend.  
 His bestowals can never be appraised,  
 How can the Bestower we ever comprehend.  
 The Nuptial hour is Primordially writ,  
 All together rub oil and the bride beautify.  
 Dear soul sisters shower blessing on her,  
 With her Sovran Lord that she may unify.  
 Each Soul Bride receives these summons,  
 These summons are despatched daily.  
 Nanak, remember thou, the Lord Summoner,  
 Thy ordained hour is nearing certainly.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥  
 ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥  
 ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥  
 ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥  
 ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ਰਹਾਉ॥  
 ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ,  
 ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥  
 ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥  
 ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

### Rāg(u) Āsā Mahalā 1.

Chhe-a ghar chhe-a gur chhe-a updes.  
 Gur(u) gur(u) eko ves anek.(1)  
 Bābā jai ghar(i) karte kīrat(i) hoe.  
 So ghar(u) rākh(u) vadāi toe.(1) Rahāo.  
 Visue chasiā gharīā pahrā,  
 thitī vārī māh(u) hoā.  
 Sūraj(u) eko rut(i) anek.  
 Nānak karte ke kete ves.(2.2)

### Rag Asa Mehla I

There are six Shastras, six gurus and six treatizes,  
 The One Guru of guru's in many forms sermonizes.(1)  
 Only the Shastra that contains the Creator's eulogy,  
 Therein all honours and emancipation lies for thee.(1)Pause.  
 Winks into seconds, minutes and hours amount.  
 Onwards for days, months and seasons account.  
 Numerous seasons bring about the single Sun,  
 Nanak, many forms assume the Formless One.(2.2)

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ,  
ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥  
ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ,  
ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥  
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥  
ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥  
ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ਰਹਾਉ॥

**Rāg(u) Dhanāsari Mahalā 1.**

Gagan mai thāl(u) rav(i) chañd(u) dipak bane,  
tārikā mañḍal janak moti.  
Dhūp(u) mal-ānlo pavaṇ(u) chavaro kare,  
sagal banrāe phūlañt joti.(1)  
Kaisi ārti hoe.  
Bhav-khañḍanā teri ārti.  
Anhatā sabad vājañt bheri.(1) Rahāo.

**Rag Dhanasari Mehla I**

Sky, the Salver, sun and moon the lamps form,

All the stars as the pearls therein, presume.

Fragrant winds from mounts provide fanning,

The entire vegetation gives the florid bloom.(1)

O' Liberator

How marvellous is the rendering of Thy Aarti

Unstruck Melody replaces the playing of Bheri.(1)Pause

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ,  
 ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ॥  
 ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ,  
 ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ, ਇਵ ਚਲਤ ਮੋਹੀ॥੨॥

Sahas tav nain nan nain hah(i) toh(i) kau,  
 sahas mūrat(i) nanā ek tuhī.  
 Sahas pad bimal nan ek pad,  
 gāndh bin(u) sahas tav gāndh, iv chalat mohī.(2)

All eyes are Thine, yet not a single one Thou hast,  
 All forms are Thine, yet no single form hast Thee.  
 All feet are Thine, yet not a single foot Thou hast,  
 All noses, yet none, this marvel astounds me.(2)

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥  
 ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥  
 ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥  
 ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ,  
 ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
 ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ,  
 ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

Sabh maih jot(i) jot(i) hai soe.  
 Tis dai chānaṇ(i) sabh maih chānaṇ(u) hoe.  
 Gur sākhi jot(i) pargaṭ(u) hoe.  
 Jo tis(u) bhāvai so ārti hoe.(3)  
 Har(i) charaṇ kaval makraṇḍ lobhit mano,  
 andino(u) mohe āhi piāsā.  
 Kripā jal(u) deh(i) Nānak sārīng kau,  
 hoe jā te terai nāe vāsā.(4.3)

It is Thy Presence that runs through all existence,  
 'Tis Thy Light that ushers in all refulgence.  
 Thro' the Guru-Word is revealed Thy Immanence,  
 What Thou Will that Aarti is ever in continuance.(3)  
 The Nectar of His Lotus Feet enchants me,  
 I thirst everyday for its supernal savour.  
 A Grace-drop grant to soul bird of Nanak,  
 That in Thy Naam may he dwell for ever.(4.3)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥  
 ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ,  
 ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥  
 ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ,  
 ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥  
 ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥  
 ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ਰਹਾਉ॥

**Rāg(u) Gaurī Pūrbī Mahalā 4.**

Kām(i) karodh(i) nagar(u) bahu bhariā,  
 mil(i) sādḥū khaṇḍal khaṇḍā he.  
 Pūrab(i) likhat likhe gur(u) pāiā,  
 man(i) Har(i) liv maṇḍal maṇḍā he.(1)  
 Kar(i) sādḥū aṇjuli pun(u) vaḍā he.  
 Kar(i) ḍaṇḍaut pun(u) vaḍā he.(1)Rahāo.

**Rag Gauri Purbi Mehla IV**

Wrath and lust within me abound,  
 In the sodality of Sadhus I am purified.  
 In Thy Pre-Writ the Guru have I found,  
 Contemplating the Lord my mind is edified.(1)  
 Supplicate the Saints it is an act of piety,  
 Prostrate before them 'tis an act of piety.(1)Pause.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ,  
 ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥  
 ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖ ਪਾਵਹਿ,  
 ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥  
 ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ,  
 ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥  
 ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ,  
 ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

Sākat Har(i) ras sād(u) na jāṇiā,  
 tin aṅtar(i) haumai kaṇḍā he.  
 Jio jio chaleh chubhai dukh(u) pāveh,  
 jam-kāl(u) saheh sir(i) ḍaṇḍā he.(2)  
 Har(i) jan Har(i) Har(i) Nām(i) samāṇe,  
 dukh(u) janam maraṇ bhav khaṇḍā he.  
 Abināsi purakh(u) pāiā Parmesar(u),  
 bahu sobh khaṇḍ brahmaṇḍā he.(3)

The fallen do not savour the Lord eulogy,  
 They harbour the thorn of egoism inside.  
 It pricks as they move, they suffer pain,  
 By the death's fear is their mind terrified.(2)  
 His devotees in the Lord-Naam ever abide,  
 Pain of birth and death for them is nullified.  
 They realise their Lord, the Eternal Being,  
 By the people allover they are glorified.(3)



ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ,  
ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥  
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ,  
ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

Ham garib maskin Prabh tere,  
Har(i) rākh(u) rākh(u) vaḍ vaḍā he.  
Jan Nānak nām(u) adhār(u) ṭek hai,  
Har(i) Nāme hī sukh(u) maṇḍā he.(4.4)

We, the lowly and meek are Thine O' Lord,  
In saving us is Thy Glory most magnified.  
Thy Naam is lowly Nanak's shield-anchor,  
Thro' Thy Naam is realised, peace beatified.(4.4)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥  
 ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ,  
 ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥  
 ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ,  
 ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥  
 ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥  
 ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ਰਹਾਉ॥

### Rāg(u) Gaurī Pūrbī Mahalā 5.

Karau benāntī soṇoh mere mitā,  
 saṁt ṭahal kī belā.  
 Īhā khāṭ(i) chaloh Har(i) lāhā,  
 āgai basan(u) suhelā.(1)  
 Audh ghaṭai dinas(u) raināre.  
 Man Gur mil(i) kāj savāre.(1) Rahāo.

### Rag Gauri Purbi Mehla V

My dear I request thee, hear my plea,  
 For serving the saints is the time now.  
 Herein earn the wealth of His Accord,  
 In the hereafter live peacefully thou.  
 O my mind the sands of life daily run,  
 Guided by the Guru get all work done.(1)Pause

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ,  
ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ॥  
ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ,  
ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ॥੨॥  
ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ,  
ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ॥  
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ,  
ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ॥੩॥

Eh(u) saṁsār(u) bikār(u) saṁse maih,  
tario brahm giāni.  
Jiseh jagāe piāvai eh(u) ras(u),  
akath kathā tin(i) jāni.(2)  
Jā kau āe soī bihājhoh,  
Har(i) Gur te manaih baserā.  
Nij ghar(i) mahal(u) pāvoh sukh sahje,  
bahur(i) na hoego pherā.(3)

This world in vice and duality is drowned,  
The enlightened ones swim the World-Ocean.  
Whom He awakens with bliss imbues them,  
They come to know of the Ineffable Sovran.(2)  
Engage in the deal you have been sent for,  
Thro' Guru in the mind Lord-awareness gain.  
Within thyself shall thou find tranquil joy,  
In the cycle of births you won't gyrate again.(3)

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ,  
 ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥  
 ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਰੈ,  
 ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥੪॥੫॥

Añtarjāmī purakh bidhāte,  
 sardhā man kī pūre.  
 Nānak dās(u) ehai sukh(u) māgai,  
 mo kau kar(i) sañtan kī dhūre.(4.5)

The Creator, the Knower of our thoughts internal,  
 Fortifies our faith in Him, makes it complete.  
 Slave Nanak beseeches his Lord for this bliss,  
 Make myself the dust of the saints feet.(4.5)